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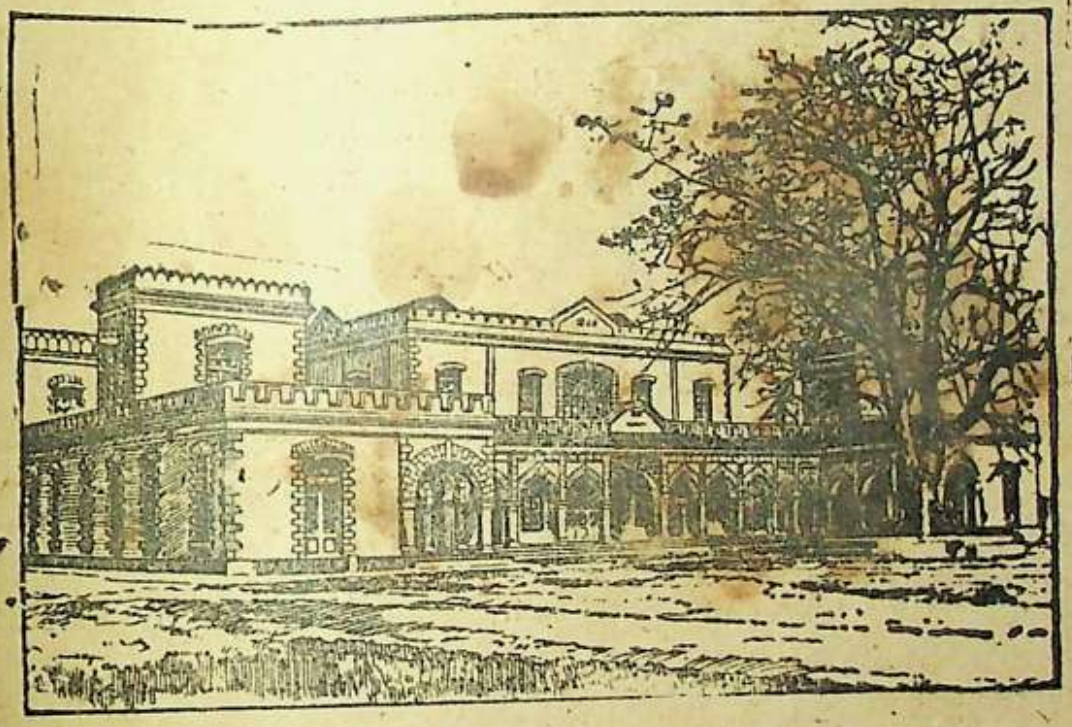
THE VEDIC MAGAZINE

AN

Gurukula Samachar.

Edited by Prof. RAMA DEVA, B. A., M. R. A. S.

CHETAR 1974 AND MARCH 1917



[We commend this Magazine which is to be conducted "on broad and catholic lines and in a spirit of absolute independence and fearless regard for truth," to the notice of all who are interested not only in the Vedic law and literature but in the regeneration of the country. *The Indian Spectator*

As a rule its articles afford interesting reading and its contributors are men who may claim to be heard.—*The Hindustan Review.*

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REVIEWS AND NOTICES.

English.

I. The United States of America—A Hindu's Impressions and a Study. By L. Lajpat Rai, can be had from the Modern Review Office, 10-3-1, Cornwallis Street, Calcutta. Lala Lajpat Rai has endeared himself to his countrymen by his varied and various servic s in the cause of the motherland. In the domain of religious and social reform, in the cause of education and political awakening of his people, he has laboured for many years and spent ungrudgingly his time, energy and money. Just now he is away from us but the services that he is still doing by his literary activities are lasting and permanent. His recent publication is a boon to young India. Lala Lajpat Rai has studied the various problems of the United States at close quarters and finds them in many ways similar to the problems that confront us in India. Hence the perusal of the book is of the utmost importance to all who have devoted themselves to the various movements in the country—be they social, religious, political or industrial. The book is full of solid information about various subjects the choice of which reveals the author's foresight and ingenuity. The reader will realize by the study of the problems proposed in the book, the political drawbacks the educational backwardness and hundred and one difficulties under which our countrymen are labouring. He will also feel the necessity of putting forth tremendous efforts in the cause of securing a rightful place for his country in the galaxy of nations. The book is an eye-opener and no educated Indian should deny himself the benefit of its interesting and instructive study. For the edification of our readers we may give brief outlines of some of the most important chapters of the book. Chapter first deals with the outlines of the History of the United States of America, beginning with the earliest growth of English Colonies, leading upto the clash between the European Powers and then to the war

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of Independence and finally to the establishment of new Republic and its internal growth and expansion.

The next two chapters deal with education in the United States. The statistics given conclusively prove the unique facilities of education provided by the Government of the United States for their people. We are perfectly sure the reader will be surprised by the following information:—"In 1913 altogether 564,460 teachers (not Professors and Instructors in Colleges) were engaged in the work of school education, of which 451,118 were women. In 1913 the total expenditure incurred on school education was over 160 crores of rupees...The State of New York alone administers 34 Universities and Colleges...The privately endowed University of Harvard provides for 1,052 subject courses and the State University of Minnesota for 1,622 subject courses.

The next two chapters deal with the education of the Negro, and the Negro in American Politics, respectively. The Negro is the Pariah of America, says Lala Lajpat Rai, and the Negro problem in America is very much the same as the problem of the depressed classes here. If Brahmans in the Mediæval time strictly enjoined that no Sudra was to receive the benefit of education, the white humanity of America had been equally strict in positively prohibting the early efforts of the Negros towards literacy. One wonders at the barbaric treatment meted out to these coloured people even in these days in the land of freedom by people who boast of their world-civilization and Democratic institutions. But some of the laws made by their ancestors to thwart the efforts of the Negro at Education in early days tell us to what extremities the selfishness or the national blindness of a people can go. In the State of Albania, the law of 1832 provided that "any person or persons that shall attempt to teach any free person *of colour*, or slave, to spell, read, or write, shall upon conviction thereof by indictment be fined in a sum of not less

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than Rs. 750 and not more than 1,500 rupees." Under such dangers and difficulties the poor Negro began his career and the marvellous improvement that he has made by this time in his social and educational uplift is so beautifully narrated by Lala Lajpat Rai that the reader cannot help admiring the skill of the author in choosing the most apt illustrations and giving the most appropriate quotations. The net result of the Negro Education has been that the illiteracy of the race has been cut down to 45 per cent and Lala Lajpat Rai is of opinion that the Negro has better and larger facilities for education than the Indians have in their own country. The description of the Normal and Industrial Institute at Tuskegee, managed by Dr. Washington, a negro himself, and maintained as a Negro uplift movement reminds Lala Lajpat Rai of the two indigenous institutions of his own country—the Gurukula at Hardwar and the D. A.-V. College at Lahore. Says: he "In endowments, in actual expenditure, in buildings, in grounds, in the extensiveness of its operations, the vastness of its industrial and educational activities, the Normal and Industrial Institute at Tuskegee is far, far ahead of and very much larger than either of the Arya Samajic Institutions in the Punjab...But in the solitary fact that the two institutions of the Aryas have been conceived, built, reared, provided for, by Hindus exclusively and that in so far they have been managed and staffed by them only, they stand on a higher level than the Negro Institute at Tuskegee." The story of the emancipation of the Negro is thrilling indeed and the reader would do well to read it in the book.

Another chapter of absorbing interest to Indians is on the Philippine Islands The account given of the Government of the Philippines and the steady efforts of the United States to educate the people of the Islands in the atmosphere of Democratic Institutions in order to give them popular self-government as early as possible is one that should stimulate every Indian to put forth every legitimate effort to achieve that legitimate goal for their own country-

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men. Students of current politics would find ample material for reflection in these pages.

Another illuminating and brilliant chapter in the book is one that deals with woman in the United States. It is a sort of historical sketch of the woman's movement from the time the pioneers first landed in New England to the present day. Woman in the west is slowly emerging out of the centuries old subjection and is fighting bravely to conquer prejudices and achieve equal rights and privileges which the sterner sex enjoys. Education has helped her in her uphill work. The diversity of occupations which women adopt in the United States and the large numbers which enter them can be very well studied from the following statistics.

Name of Occupation.	Number of Women Engaged.
Farmers	... 2,557,706
Farm Labourers ...	... 1,176,585
Dressmakers ...	... 447,760
Textile	... 352,639
Sewing	... 231,206
Telephone Operators ...	... 88,262
Clerks	... 111,594
Teachers	... 475,027
Book Keepers and Accountants	... 187,155
Typewriters ...	... 263,315

The concluding chapter gives us a very encouraging account of the efforts of self-supporting Indian students in America, of the Indian Labourer, of the Indian Swami and other Indian organizations working to represent the legitimate claims of the Indian emigrants in that land. We are sure the excellence of this publication will be a source of inspiration to many a young Indian.

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Public administration in ancient India by Dr. Pramath Nath, Banerjee, M.A., (Cal.) D. Sc. Oxon. (Lond) Published by Macmillian & Co., Limited, London. Price 7/6 net. Can be had of the Publishers.—The work under review was originally a thesis submitted to the University of London for the degree of D. Sc. and approved. It embodies valuable original research and bear marks of deep study, wide and extensive reading and remarkable critical acumen. Dr. Banerjee quotes freely from all the ancient Sanskrit classes from the Vedas downwards and shows conclusively that the ancient Aryas had a civilized form of Government. Self-Governing institutions, cabinets, legislative assemblies and councils are all subjects treated at length. The reader is also given clear glimpses of the elaborate judicial procedure and the administration of financial affairs. There are informing chapters on Foreign Relations, Military Organisation, Public Works, Industry and Commerce and Local Government. In short, the work under review treats the subject comprehensively and exhaustively and is a mine of valuable information. The publication of the book is timely in so much as some advocates of vested interests in India are never weary of repeating that self-governing institutions are foreign to the genius of the Hindu race. No impartial man can rise from the perusal of this book without forming a deep conviction that this is a baseless charge. The ancient Aryas had a genius for self-government as for all civilized modes of associative conduct and corporate activity. We recommend a study of this scholarly and learned work to ardent nationalists and sun-dried bureaucrats alike. It will stimulate the legitimate national pride of the former and tone down the arrogant cocksurness and ignorant dogmatism of the latter. It is a passionless treatise written in a sober style which convinces by the logic of facts skilfully arrayed and marshalled and presented in proper sequence and appropriate garb.

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Mahabharata or Kuram-Yoya. The second volume of the Permanent History of Bharat Varsha. By K. Narayana Aiyar, Esq., B.A., Superintendent, H. H. The Maharaja's School of Arts, Trivandrum, Rs. 2.—We have already reviewed the first volume of this remarkable work. The second volume is equally learned and has been written on the same lines. The chapters on "Sri Krishna, his Gopas and Go-loka" and "*The Ugas of Bharat Vrasha*" are very suggestive and thought-provoking. The work displays marks of erudition and is highly original. We commend it to the serious attention of all interested in the ancient religion and history of India.

Pranava Vada of Maharshi Gargyayana and Pranava Vadartha Deeprika of Swami Yogananda edited and published by Pandit K. T. Sreevivaschariar, Vol. I, price rupees 3 —The discovery of the remarkable ancient classical work—the Pranavas Vada—has produced quite a sensation. In was dictated by one Pandit Dhani Ram to Pandit Bhagvan Das, M. A., of Benares. The English translation was published in three volumes some years ago and was hailed by the literary public as a mine of original views on *shastric* subjects and an encyclopedia of information on all important points of Vedic theology. It is a work which deserves to be ranked with the masterpieces of Sanskrit philosophical literature. The compiler has laid the Hindu community under a deep debt of gratitude by undertaking to publish the original. The first volume is beautifully, neatly and correctly printed. The foreword by Sir Subramani Iyer, K. T., C. I. E, is very thoughtful. The library of no Sanskrit knowing Hindu should be without a copy of this book.

The Approaches to Truth by B. Pramatha Nath Mukhopadhya of National College, Bengal, published by P. S. Basu, B. Sc. 12-1 Nayan Chand Datt Street, Calcutta. price 6s. The volume under review " represents a sustained effort of reflection on the Problem of Fact." The author says that he " has relied almost exclusively on intutive reflec-

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tion" The book goes very deep into the ultimate problems of life and is thought-compelling and stimulates the intellectual activity of the reader. We commend it to all who are interested in the deeper problems of philosophy and metaphysics.

Glimpses of the Bhagwatgita and the Vedant Philosophy by Mukumal Wamanrao Burway, Esqr., B.A. Judge Small Cause Court, Indore, price Rs. 3 cloth-bound. Rs. 2-8 paper bound. Books on the Bhagwat Gita are as plentiful as berries and everybody thinks he can write on a beaten subject for the field for plagiarism is wide. Much of the literature is thus superfluous trash. The book under review, however, does not belong to this category and is a really valuable aid to the appreciation of the beauties of the "Song Celestial. The exposition of Monism is able though the writer is clearly mistaken in confounding Vedant and Monism. Vedant is Vedic metaphysics which treats of ultimate problems and Shankara's Monism is merely one of the many—and that not the most ancient but the most modern—theories about the ultimate teachings of the Vedant Darasana and the Upnishads. All the same the book has been ably written and deserves a wide sale.

Love in Indian Literature by Professor Benoy Kumar Sarkar, published by Narayan Company, Ltd. Tokyo, Osaka, Kyoto, Pukaoka and Sendai. Professor Sarkar is a well-known author and scholar and is a valued contributor to the *Vedic Magazine*. He has done more to familiarise English-educated Hindus with the leading features of their ancient civilization and culture than any other single scholar and his studies are as vast and deep as his tastes are versatile. The production under review reveals the author's studies in not only Sanskrit literature and his appreciation of the literary beauties thereof but also his deep understanding of the psychology of love as laid base by a close perusal of the immortal works of our classicall poets. There are chapters on Tagore, Kalidas and Vidyapati and also on "Allegory of the heart of a

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Woman" "The boiling point of love-heart ;"and "The Dignity of Sex". The author is at his best in the last chapter and his treatment of the sex-question as dealt with in our literature is most illuminating and original. We have not come across such a deep psychological analysis and dissection of the highest Indian conception of sex-sanctity anywhere else. No youngman able to enjoy the beauties of literature should be without a copy of this beautiful book.

Sanskrit.

Vedant Sutra Vaidic Briti by Swami Har Prasad, price 5 Rs. Printed at the Nirnaya Sagar Press, Bombay. Can be had of Lala Khushi Ram, Postal Pensioner, Dera Dun.—It is a Sanskrit commentary on the Vedant Sutras. The commentary is learned and the elucidation of disputed points of theology is also very valuable. At places the learned author has joined issue with the great Shankaracharya and has successfully refuted his arguments. We have nothing but unstinted praise for the book under review and we recommend it to all Sanskrit-knowing people who have a desire to master the Vedant Darshan which is, doubtless, the profoundest treatise on metaphysics in the literature of the world. The get-up and printing are excellent.

Sanskrit Swayam Shikshaka, Part I, by Pandit Satyavalekar of Lahore, printed at the Union Steam Press, Lahore and published by Mr. Rajpal, Manager of the Prakash Lahore Price 1 4-0. *Can be had of the publisher.* It is a Sanskrit primer designed for the benefit of those who want to study Sanskrit at home without the aid of a teacher. The learned author has employed the direct and conversational method of teaching and arranged the lessons scientifically. It is sure to prove beneficial for those for whose behoof it is intended. We can safely recommend it to beginners desirous of learning Sanskrit but unable to attend school or employ a living teacher. Even teachers can derive help from the book.

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Arya Bhasha (Hindi).

Krishakant-ki-Will by Bunkum Chander Chatterji, translated from Bengali by Pandit Gulzari Lal Chaturvedi. Published by Messrs. Hari Dass and Company, 201, Harrison Road, Calcutta. Price twelve annas. Krishnakant-ki-Will is, we believe, one of the best novels of Bunkum, the greatest India novelist of modern times and one of the most eminent novelists of the world. The novel is realistic and full of deep pathos. It is a domestic tragedy and it is impossible to rise from a perusal of it without being deeply moved. It is deeply interesting and enchains and rivets the attention to such an extent that most of its readers must have finished it at one stretch. Moreover it is a human document of suspassing interest. Human motives have been analysed, dissected and laid bare with the masterly skill of a born artist. The beauty of the novel is that in it you find nothing improbable, and no perfect angels or monsters that are always artificial creations. It is the expected that happens and never the unexpected. Bhramari, the heroine, though a charming woman, is too simple-minded to understand the art of managing an unfaithful husband. Even Rohini, the woman of easy virtue and the cause of the ruin of many lives, has redeeming features and excites not our detestation, but our pity and commiseration. The translation is in beautiful, elegant chaste Hindi. The language of the translation is Hindi and not Bengali Hindised and the result is that the reader does not at all feel that he is reading a translation. The get up is superb and the printing excellent.

Mahakavi Ghalib Unka Urdu Kavya by Pandit Jowala Datta Sharma. Published by Messrs. Hari Dass and Company, Calcutta. Price 5 annas. It is a critical appreciation of the great Urdu poet Ghalib. The author has displayed an intimate acquaintance with the poems of Ghalib and insight into the working of the great poet's mind. The book under review reveals not only the literary merits of Ghalib's poetry but withal discusses with

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marked and informed sympathy, the subject matter. On the whole it is a valuable contribution to literature, on Urdu poetry.

Prachin Kirti va Sept Asheraya by Pandit Shiv Narain Davedi. Published by Messrs. Hari Dass and Company, Calcutta. Price 8 annas.

It is an illustrated description of the Seven Wonders of the World. The writer seems to have made a wide and deep study of the literature on the subject treated in the book. The printing and get-up are excellent. The book is a suitable prize book for presentation to grown up boys and girls and may also be read with profit by adults. No educated family should be without a copy of it.

Ustad Zauq aur unka kavaya by Pandit Jawala Datta Sharma. Published by Messrs. Hari Dass and Co., Calcutta, price 7 annas. It is a critical appreciation of another great Urdu poet Zauq and is written on the lines of the gifted author's masterly appreciation of Ghalib. We commend it to all interested in Urdu literature.

Gulistan arthat Niti Pushpawali, translated by Pandit Hari Dass Vaidya. Published by Messrs Hari Dass and Co., Calcutta. Price Rs. 1 and annas 4. Second edition. Sheikh Sadi's Gulistan is a collection of moral tales and a work of art which has brought joy to countless generations of Persian-knowing youths. The tales are very interesting and each points a moral. Pandit Hari Dass has laid Hindi-knowing boys and girls under a deep debt of gratitude by bringing out a translation of the great Persian classic. The translation is faithful but at the same time idiomatic and elegant. No grown up boy or girl should be without a copy of the book. It is also a very suitable prize-book. We are sure it will find a wide and ever-widening circle of young readers.

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Pativrata Suniti by Kalyarno Datta Trivedi. Published by Messrs. Hari Dass and Co, Calcutta. Price 4 annas. It is a short story giving the life-history of a model wife. It may safely be placed in the hands of educated married ladies.

हमारे शरीर की रचना *Part I or Elements of Human Anatomy and Physiology in Hindi by Dr. Triloki Nath Varma, B. Sc., M. B. B. S., Demonstrator in Anatomy, K.G. Medical College, Lucknow.*

It is a very useful work and is, we believe, the first book in Hindi written on strictly scientific lines.

The style is popular and the method of presentment excellent.

There are numerous diagrams and a glossary of technical terms. Hindi requires to be be enriched by such popnlar handbooks on scientific subjects. Dr. Verma deserves to be congratulated on the production. Valuable literature of this sort deserves the fullest encouragement. The work under review should be adopted as a text book by all secondary Hindi schools for girls and should also, otherwise, command a wide sale.

We have received for review the following booklets.

(१) मातृभाषा का उद्धार	Price 2 annas.
(२) पारसीमत और वैदिक धर्म	,,
(३) वेद और आर्य्य समाज	,,
(४) विस्तार पूर्वक सन्ध्या विधि	,,
(५) आर्यों की नित्य कर्म पद्धति	,,
(६) आचाराऽनाचार और छूतछात	,,
(७) इसाई पक्षपात और आर्य्य समाज	,,
(८) पञ्चमहायज्ञ की विधि	,, 1 anna.

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All these are from the pen of Mahatma Munshi Ram and that is a sufficient guarantee of their containing excellent matter. Some of them are on devotional subjects and the rest contain valuable information on comparative religion. No Arya samajic household should be without a copy of each of these useful publications.

वैदिक सभ्यता के एक अंश का निरीक्षण *by Pandit Shripad Damodar Satyavalekar. Published by the Sahitya Parisad, Gurukula Kangri. Price 2 annas.*— It is a small book containing very valuable information on the material civilization revealed by a study of the Vedas. The learned author has given an almost exhaustive list of Vedic words for various articles of furniture, various grains, various artists, various pieces of jewelling, various fabrics, etc. The author's presentment is charming. It is a very good book and considering the amount of research it embodies is awfully cheap for 2 annas.

लेखन-कला *by Swami Satya Deva, can he had from the Satya Granth Mala Office, Allahabad. Price 9 annas.* Swami Satya Deva is a well known Hindi writer. He wields a powerful and facile pen and his works contain useful information. The bookunder review is on the art of composition. So far we know, it is the first book of its kind in Arya Bhasha. It is a sort of *vade macun* for those aspiring to become literary men.

The writer deals with the subject exhaustively in all its aspects. For prospective Hindi writers or authors this work is indispensible. Model sketches of essays and excercise considerably add to the value of the book.

It may suitably be prescribed as a text-book in Hindi for the matriculation examination of Indian Universities.

Vilayati Samachar Patronka Itihas by Mr. Peora Lal Misra, Bar-at-Law, Chhindwara, C. P., price

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4 annas. Can he had of the author. It contains a brief history of English journalism charmingly told special chapters are devoted to *The Times*, *The Daily Mail* and *The Daily Telegraph*. The details of editorial work reporting were as interesting as they are useful. The book deserves a wide sale.

We have received for review a copy of the report of the Kanya Mahavidyalya for the year 1972 Bikrami. The Kanya Mahavidyalya is the premier residential institution for the education of girls in Northern India. The report shows that there are 160 girls on rolls, 75 of whom come from the Punjab, 30 from the United Provinces, 10 from the Bombay Presidency, 1 from Bengal, 3 from Burma, 2 from the N. W. F. Province, 2 from Sindh, 3 from Gwalior and 2 from British Belochistan. The staff consists of 11 teachers of whom 6 are men. This is undesirable. Some old scholars work as honorary teachers, the chief of whom is Devi Lajjyawati, the well-known lady orator who is vice-Principal. The Principal is Shrimati Savitri Devi known all over the Punjab for her sweetness, devotion and piety. There is, however, not a single lady on the staff noted for proficiency in any branch of learning or for all round culture or even possessing a university degree.

This is a desideratum which ought to be supplied at once, for a seat of learning ought to have an atmosphere of serious study, intellectual alertness and research. The financial state of this great institution is far from satisfactory. In the year 1972 the donations received for the general fund amounted to about ten thousand rupees and those received for the building fund to 5,343 and the expenditure was over 24,000. The income from all sources —including fees, etc.—did not exceed a little over 20,000. At the commencement of the year 1973 the Vidyalya authorities had only 3,000 rupees cash in hand.

The building account shows a deficit of 4,500. The estimated expenditure for the year 1973 is 25,000. It is a pity that a useful institution should starve for funds.

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Vidhwa Biwah Kaisa by B. Uma Shankar Kayastha, published by B. Jowala Prasad, Bookseller, Agra. Price 3 pies. It is a worthless tract on Widow Remarriage in doggral verse and ungrammatical Hindi. It is such literature produced by incompetent persons th t brings the propaganda of reform into ridicule.

Urdu.

Mukamal Jiwan Charitra Maharishi Swami Dayanand Saraswati by M. Lakshman, Aryan Preachar. Printed at the Union Press, Lahore, pages over 1200. Price 5 Rs. —Can be had from the governor, the Grukula, Kangri.—M. Lakshman has laid the Urdu-knowing public under a deep obligation by compelling this exhaustive biography of the Master. An enormous amount of valuable information has been carefully digested, systematically arranged and suitably presented. The introduction is learned and the appendices embody valuable critical notes. The book is a reliable encyclopaedia of information about the greatest Sanskritist of modern times and deserves a wide sale.

Domestic Hygiene (in Urdu) by Dr. Kali Charan Dube L. M. and S. (Punjab, D. P. H (London) Health Officer, Benares, Published by Piara Lal Bhargava, Benares. Price 1 Re. Dr. Kali Charan has written an excellent treatire on hygiene. Our people are very deficient even in the elementary principles of domestic hygiene and therefore popular treatises like the one under review written in popular style by experts and written with special reference to Indian conditions are opportune and timely publications which deserve to be extensively patronised by the reading public.

Sanskar Dipka or an Urdu translation of Swami Dayanand's Sunskar Vidhi (Code of Rituals) with copious expositions compiled by A. W. Kalia. Can be had from the Pustak Bh ndar, Lahore. Price Re. 1 and 8 annas.— This book supplies a long-felt want The translation of

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Vedic texts is on the whole accurate and intelligent, although the marginal notes at places leave much to be desired. The book is nevertheless a useful addition to Arya Samajic literature in Urdu and must be read by every literate, knowing Hindu having a desire to realize the sublimity and grandeur of Vedic Sanskaras. Mahatma Munshi Ram contributes a foreword in which he discusses with conspicuous ability the utility of the Sanskaras and Professor Tara Chand, M. A. contributes an informing introduction in which he gives a learned exposition of the philosophy of Vedic rituals.

Shastrarth Samrala reported and published by L. Babu Lal, Arya Sewak, Sirhind, Patiala State, price 3 annas.—It is a full, faithful and accurate report of the discussion on "Idol Worship" held at Samrala between Pandit Purananda, preacher of the Arya Samaj and Pandit Girdhau Acharya Rishi Kula Hardwar. A careful perusal of this booklet clearly shows how untenable is the position of those who seek to prove that the Holy Vedas sanction the worship of stocks and stones—in fact the worship of any created object.

Arya Samaj men Phul aur Tanazat ki vajuhat aur dostana mashwara by L. Behari Lal of Lahore. Price 3 pies.—It is a weak, halting and unconvincing defence of Mr. Satya Dhari a pamphleteer and sump—orator posing as a holy man and philosopher. The whole argument or what passes for argument is special pleading of the most inefficient type.

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THE HUES OF LIFE.

The gaudy hues of life are touched with mystic shades of death,

And joys and griefs are strangely mixt in one sweet fragrant breath,

As the rosy bloom of a bride is seen through the blue of her silken veil,

And her hopes and sighs on her heart blow mild both mingled in one gale.

RAM CHANDRA.

LIFE'S WEAL AND WOE.

Both the songs of weal and the cries of woe from the world arise and they wake the heart,

And the thrills of joy and the chills of sighs from the hearts arise and they shake the heart,

And the dusk and dawn of despair and hope into twilight form and they blend their beams,

On the thorn of hate blooms the rose of love, in its fragrance wrapped on the stem it gleams.

RAM CHANDRA.

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Maharshi Dayanand's Introduotion to the Commentary on the Rig Veda and the other Vedas.

(Translated from the original Sanskrit by Pandit Ghasi Ram, M.A., L.L. B.)

CONTINUED FROM OUR LAST ISSUE.

Praise, prayer, worship of God, Supplication to him and Resignation to his will.

The subject of divine praise was touched upon in the verses beginning with 'Yobhutam cha, etc.' We revert to it here also. Now we take up the subject of prayer.

The following verses *'tejssi, &c.'* treat of praise, prayer of God.

"O Supreme Lord! Thou shinest forth with thy attributes of infinite knowledge, etc., fill me with the light of knowledge unlimited! Thou art of infinite prowess, O Lord! endow me with firm vigour and activity of body and mind (intellect) through Thy grace; O Lord of Supreme might! Thy power is infinite, be pleased to grant unto me excellent power; O Lord! Thou art of moral force (*ojas*) do vouchsafe unto me the strength (born of) truth and knowledge; O Lord! in Thee resides righteous indignation towards the evil-doers, impart by Thy will that indignation to me also! O suffering Lord! Thou art sufferance, enable me to bear pleasure and pain with equanimity. Be graciously pleased to endow me with these good qualities." Yaju XIX 9*

"O most glorious Lord! Make my senses, *e.g.*, the sense of hearing, etc., and the mind strong and healthy.

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* तेजोऽसि तेजोमयि धेहि वीर्य्यमसि वीर्य्यम्मयि धेहि बलमसिबलं मयि धेहि। ओजोस्योजो मयि धेहि मन्युरसि मन्युं मयि धेहि सहोऽसि सहो मयि धेहि॥ यजु० अ० १९ मं० ९

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May it be Thy pleasure to protect us and make us the possessors of all the good things of the world. In Thee are O Lord ! the treasures of the highest wisdom, etc., So will that the best riches such as the glories of empire be for our benefit and enable us to attain them. God commands men to acquire and aspire for these good qualities. O Lord ! may our wishes become always fruitful through Thy grace. May our aspirations to participate in the administration of world-wide empires be never frustrated." Yajur II 10*.

" O God Agni do thou always endow us with that excellent and steady understanding which is constantly sought after by the learned and the wise. Svaha " Yaju XXXII, 14†.

[The author of the Nirukta in VIII, 20‡ makes the following observations on the word 'Svaha.'

"Svaha means that all men should aways employ sweet and mild speech devoted to the good of all creatures. They should utter with their tongue what they feel in their own consciousness. They should call what belongs to them their own and should never claim as theirs what belongs to others. They should offer oblations into the fire after purifying and dressing them properly and carefully."

The next verse contains God's blessing to men. " Ye men ! may your arms and weapons such as firearms, the guns and cannon, bows and arrows and swords, etc.,

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* मर्यादमिन्द्र इन्द्रियं दधतात्वस्मान् रायो मघवानः स चन्ताम । अस्मा कꣳ सन्त्वाशिषः सत्या नः सन्त्वाशिवः ॥ यजु० अ० २ मं० १०

† यां मेधां देव गणाः पितरश्चोपासते । तया मामद्य मेधयाग्ने मेधाविनं कुरु स्वाहा ॥ यजु० अ० ३२ मं० १४

‡ स्वाहा कृतमः स्वाहेत्येतत्सु आहेतिवा स्वा वागाहेति वा स्वं प्राहेति वा स्वाहुत हविजुहोतीति वा ॥ तासामेषा भवति ॥ नि०अ०१ खं०२०

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be very firm and strong and praiseworthy through my grace ; may they bring about the defeat of your enemies and lead you on to victory and may they check the onsloughts of the enemy's forces and defeat and rout them. May your armies be highly efficient (well equipped and well trained) and strong so that your world-wide empire may remain intact and secure, and may your foes, the perpetraters of foul deeds, who oppose you be worsted (in battle). But this blessing of mine descends on those only who do righteous deeds and never on those who are guilty of treachery and injustice." The meaning is that I never bless those who act unrighteously. Rig. I. 3-18-2*.

" O Lord ! render us happy, strong and free that we may entertain high and noble aspirations and obtain most nourishing food. Fill us always with untiring and unflagging zeal to put forth our utmost efforts for attaining the rank of a Brahmana with a view to acquire the knowledge of the Vedas. Make us bravest of the brave and endow with the instincts of a Kshatriya that we may become partners of a world wide empire and wielders of sovereign power. Enable us to make utmost endeavours to acquire scientific proficiency and mechanical skill in the use and management of machines and vehicles that we may do good to all mankind like the sun, the fire, etc., which are serving the universe by supplying it with light and contributing to its welfare. O Lord of righteousness ! Thou art just, make us also lovers of law and justice ; O Unversal Benefactor ! thou art free from ill-will, make us also friendly and devoid of feelings of enmity towards all. So will, O Lord ! that the benefits of good government, good laws and precious things be for us, may we become good Brahmanas and learned in the

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* स्थिरा वः सन्त्वायुधा पराणुदे वीळू उत प्रतिष्कभे। युष्माकमस्तु तविषी पनीयसी मा मर्त्यस्य मायिनः ॥ ऋ० अ० १ अ० ३ व० १८ मं० २

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Vedic lore, good Kshatriyas and rulers, and good Vaishyas and citizens. We pray and beseech Thee to endow us with all excellent qualities and enable us to realise all our desires and aspirations" Yaju XXXVIII 14*.

"The mind of a man in his wakeful state presides over and exercises masterly control over all his senses and possesses the bright (*divya*) qualities of knowledge, etc. In his sleepy state also it becomes coguisant of bright (*divya*) objects and in the state of sound and dreamless sleep it experiences pure and unalloyed (*divya*) happiness. By its nature it is far-reaching in its grasp and is the light of the senses and brings into the light of consciousness all objects the sun, etc. It is unaided and alone. O Lord ! may this mind of mine—the instrument of thought, always love to dwell on beneficent, desirable and righteous acts and noble qualities." Yaju XXXIV 1.†

The verses of the 18th chapter of the Yajur Veda *vajashcha me*, etc., enjoin that we should surrender all things to God.‡

We should, therefore, as k from God all good objects beginning with emancipation and ending with foods and drinks.

Yajna means Vishnu—the pervader. Shatapatha I 2-13§ God is called Vishnu because he pervades the whole universe. All men should surrender their life to Him. May

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* इषे पिन्वस्वोर्जे पिन्वस्व ब्रह्मणे पिन्वस्व क्षत्राय पिन्वस्व द्यावा पृथिवीभ्यां पिन्वस्व । घर्मासि सुधर्मा मेन्यस्मे नृम्णानि धारय ब्रह्म धारय क्षत्रं धारय विशं धारय ॥ यजु० अ० ३८ मं० १४

† यज्जाग्रतो दूरमुदैति दैवं तदु सुप्तस्य तथैवैति । दूरं गमं ज्योतिषां ज्योतिरेकं तन्मे मनः शिव संकल्पमस्तु ॥ यजु० अ० ३४ मं० १

‡ वाजश्च मे प्रसवश्च मे प्रयतिश्च मे प्रसितिश्च मे धीतिश्च मे क्रतुश्च मे० यजु० अ० १८

§ यज्ञो वै विष्णुः । शत० १।२।१३

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we surrender to God all we have, *e.g.*, our breath (vitality), sight, speech (the senses), mind, *i.e.*, thoughts and knowledge, soul, the qualifications of a Brahma--the performer of Yajnas who knows the four Vedas, the light of the sun, law and justice, happiness, the earth which is the abode, subsistence and support of all, Yajna the ashvamedha, etc., or arts and sciences, collection of praises, the study of the Rigveda the Yajurveda, the Samaveda and (the-study of the Atharvaveda). This is indicated by the conjunction 'cha' 'and'), the enjoyment of the fruits of great undertakings and the results of scientific and mechanical activities, in order to express our gratitude. The most merciful Lord will then give us the best and the highest bliss, we shall be illumined with the light of happiness and shall attain the highest bliss of emancipation. May we be the subjects of His Divine Majesty, *i.e.*, may we never acknowledge any man except God as the king *per excellance*. May we always speak the truth and endeaver with the greatest zeal to do the will of the Lord. May we never transgress His will, but serve Him always with filial love. Yaju XVIII 29*.

Worship.

The following verses lay down that God alone is to be worshipped.

I. "The wise yojins—the worshippers of God, concentrate their mind on and seek union with the omniscient Lord who has made this world and is a witness to the good and evil thoughts of all the jivas and knows all the creatures. He is one without a second, all-pervading and

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* आयुर्यज्ञेन कल्पतां प्राणो यज्ञेन कल्पतां चक्षुर्यज्ञेन कल्पताꣳ श्रोत्रं यज्ञेन कल्पता वाग्यज्ञेन कल्पतामात्मा यज्ञेन कल्पतां ब्रह्मा यज्ञेन कल्पतां ज्योतिर्यज्ञेन कल्पताꣳ स्वर्यज्ञेन कल्पतां पृष्ठं यज्ञेन कल्पतां यज्ञो यज्ञेन कल्पताम् । स्तोमश्च यजुश्च ऋक् च साम च रथं तरं च। स्वर्देवा अगन्मामृता अभूम प्रजापतेः प्रजा अभूम वेट स्वाहा ॥ यजु० अ० १८ मं० २९

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knowledge itself. There is no one superior to Him. To Him the illuminer and maker of the universe should all men, under all circumstances, offer highest praise. In this way will the jivas be able to attain to Him." Rig IV 4. 24. 1*.

II. "God is graciously pleased to direct to Himself the intellect of those who with a view to obtain an insight into the secrets of divine knowledge concentrate their mind upon him with the help of yoga exercises. The distinguishing feature of a yogi worshipper of God in this world is that he realises the self-effulgent God, Agni and instals Him in his soul."

III. Let all men should cultivate such desires as the following :—

"May we, with our inner senses rendered pure by yoga and by developing our yogic powers seek to dwell in the infinite glory of the self-luminous Lord, the giver of happiness, and the indwelling ruler of all that we may attain the bliss of emancipation."

IV. "The in-dwelling ruler of all, the Lord Supreme graciously illumines the souls of yogi worshippers who with the help of yoga exercises worship Him with pure thoughts and love. The most merciful Lord in his mercy reveals his infinitely bright form to his loving worshippers and renders them happy by bestowing on them the gift of emancipation."

V. God promises to the teacher and the learner of worship :—

"My blessings descend upon you when you worship me the eternal Brahma with firm resolve and earnestness of soul. May your fame spread far and wide like that of

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* युञ्जते मन उत युञ्जते धियो विप्रा विप्रस्य बृहतो विपश्चितः । वि होत्रा दधे वयुनाविदेक इन्मही देवस्य सवितुः परिष्टुतिः ॥ ऋ० अ० ४ अ० ४ अनु० २४ मं० १

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the learned in the paths of righteousness. Those worshippers alone who obey the will of and serve me—the blissful and eternal Lord are able to perform glorious deeds of knowledge and worship and to make happy regions or births their abode. May you the teachers and the learners of worship listen to this carefully. I become ascessible to you only when you worship me in this manner."

VI. "The learned yogins who have obtained clear vision and whose intellect has become pure and clarified and who possess the power of the concentration of the mind seek to control their (*nadis*) the arteries, veins, etc., for the purpose of worshipping God with the help of yoga exercises, *i.e.*, they practise to realise the presence of the Lord in them and perform acts which are consonant with the science of yoga. Such men easily obtain rank among the learned yogins and attain the state of the highest bliss."

VII. "O yogins! always enjoy freely the bliss of communion with God with the help of yoga and the bliss of emancipation and perform acts of worship by meditating upon God in the arteries, etc., which are the seat of *Prana* (vital airs). Having thus purified your internal senses sow the seed of yogic worship, *viz.*, pure and perfect knowledge (*vijnana*) in your causal body the seat of the highest bliss by performing the acts of worship and make yourselves proficient in Vedic learning. You will thus soon have the full fruition of yoga, *viz.*, pure and unalloyed bliss within your immediate reach through the grace of God. Attain the union with God with the help of yogic activities (or faculties) directed towards worship. Verily, these activities are destructive of all pain and full of peace and tranquillity, etc."

[Accordidg to the Nirukta VI. 12* the word '*shrushati*' in the verse means soon and XIII 5§ *ibid* says

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* श्रुष्टीति क्षिप्र नामाशु अष्टीति । नि० अ० ६ खं० १२, द्विविधा सृणिर्भवति भर्ता च हन्ता च । नि० अ० १३ खं० ५

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that '*srini*' is destructive and also a constructive faculty].

VIII. "O Supreme Lord! :may the twenty eight substances, *viz.*, the ten organs of sensation and action, the ten vital airs, the mind, the intellect, the faculty of thought and self-consciousness (Ahamkara), knowledge instinct, body strength be productive of good and happiness through Thy grace. May my days and nights be spent in Thy act of worship. By Thy grace enable me to advance from yoga to kshema and from kshema to yoga (*i. e.*, may I retain what I have already got and get what I do not possess). I always beseech. The O Lord! tohelp and succour me."

The foregoing and the following verses are from the Atharva Veda.

IX. "O Lord! Thou art the Lord and Master of creatures or of speech or of action and by Thy omnipotence and excellence thou surpassest all immeasurably. Thou art the destroyer of all harmful speech and action. Thou art the pervader, and capable of accomplishing all things. May we always worship thee alone in the aforesaid manner."

[The word 'shachi' means 'speech' see Nighantu I. 11 ! action *ibid* II. 1 and creatures, *ibid* III. 9*].

X. "God says to men; ye men! know me properly by means of worship and conduct yourselves as befits those who know me). Let a worshipper know this (truth) and say, 'O Lord of infinite knowledge! may I always humble myself before Thee.'"

XI. "Graciously watch over us 'O Lord! We adore thee always. May we always he rich in food and the

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* वाचो नामसु शचीति पठितम्। निघं० अ० १ खं० ११, कर्मणां नामसु शचीति पठितम्। निघं० अ० २ खं० १, प्रजा नामसु शचीति पठितम्। निघं० अ० ३ खं० ६

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glories of the empire. May the true renown born of the performance of righteous, noble and excellect acts be ours. May we never be weak and dependent but be always strong and powerful and may our learning and knowledge be full and complete."

XII. "Thou art, O Lord ! all-pervading, tranquil as (deep) water, the life of life, knowledge itself, the adorable, greatest of all tolerant. Knowing that Thou art such we offer worship to Thee."

[The word 'ambhah' is derived from the root 'Apatri' by adding the suffix 'asun' to it].

XIII. "Thou art, O Lord ! Ambhah (all-pervading, tranquil as deep water, the life of life), self-refulgent, lovably all-bliss, possessed of all the glories of the whole universe and giver of the power of toleration, We offer worship to Thee O Lord ! May we never forsake Thee and worship no one else."

[The word 'ambhah' which has been already explained is repeated in this verse as a mark of veneration.

XIV. "Thou art O Lord ! almighty, omnipresent, infinitely immersed penetrating all objects through and through and vast as space. Knowing that Thou art such we render worship to Thee O Lord !"

['Uru' in the sense of immense, many is well known see Nighantu III. 1.*]

XV. "Thou art, O Lord ! the architect (spreader) of the entire universe and the noblest of all ; thou knowest the universe in all its multifariousness, thou seest all and enablest all to see and all men try to obtain a vision of thee. We offer worship O omniscient Lord ! to Thee who art of such a form."

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* उरु इति बहुनामसु पठितम् । निघं० अ० ३ खं० १

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XVI. (This verse is capable of several interpretations. Tr).

"1st. The learned yogins, unite their soul with the omniscient Lord who knows all things or men and the universe fully, who injures none and is merciful, who is the greatest of all and shines with the light of bliss. They shine with the light of the highest bliss and becoming refulgent themselves dwell in him who is the light of all."

['Arusham' comes from the root 'rush' to injure].

2nd. "All the worlds and all the objects are subject to the force of attraction of the sun, who is a hell of fire and moves himself and imparts motion to others. All are beautified and shine with his light in the bright sky."

3rd. "The worshippers who unite with the self-refulgent Lord their breath according to the methods of yoga for controlling it shine in God with the light of the bliss of emancipation the breath makes all things known, has its seat in the vital parts of the body and is the cause of the growth and developmeht of all bodily organs."

[The word 'tasthushah' means man. Nighantu III. 3, and 'bradhna' means great. Nighantu III. 3. The Shatapatha takes the words 'bradhnamarusham' in the sense of the sun. XIII. 2. The Prashnopanishat question 1. verse 5, calls 'prana' by the name of 'aditya.'*]

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* मनुष्य नामसु तस्थुषः पञ्चजना इति पठितम् । निघं० अ० २ खं० ३ महत् ब्रध्न महन्नामसु पठितम् । निघं० अ० ३ खं० ३

असौ वा आदित्यो ब्रध्नोऽरुषोऽमुमेवास्मा आदित्यं युनक्ति सर्वस्य लोकस्य समृष्ट्यै ॥ शतपथ कां० १३ अ० २

आदित्यो ह्वै प्राणो रयिरेव चन्द्रमा रयिर्वा एतत्सर्वं यन्मूर्त्तं चा मूर्त्तं च तस्मान्मूर्त्तिरेव रयिः ॥ प्रश्नोपनि० प्रश्न १ मं० ५

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There is no one greater than God. Hence 'bradhna' has been taken to mean great in the first interpretation (according to the Nighantu). In the second interpretation it has been taken as the name of the sun according to the Shatapatha and in the third interpretation it has been rendered as breath according to the Prashnopanishat. 'Bradhna-arushan' occur as the names of horse also in the Nighantu but that meaning is not applicable in this Mantra since it would be opposed to the sense assigned to it in the Shatapatha and to the root sense and also because one word have many significations. *

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* १ युञ्जते मन उत युञ्जते धियो विप्रा विप्रस्य बृहतो विपश्चितः। विहोत्रा दधे वयुनाविदेक इन्मही देवस्य सवितुः परिष्टुतिः॥ ऋ० अ० ४ अ० ४ व० २४ मं० १।१

२ युञ्जानः प्रथमं मनस्तत्वाय सविताधियम्। अग्नेर्ज्योतिर्निचाय्य पृथिव्या अध्याभरत्॥२॥

३ युक्तेन मनसा वयं देवस्य सवितुः सवे। स्वर्ग्याय शक्त्या॥३॥

४ युत्वाय सविता देवान्त्स्वर्यतोधिया दिवम्। बृहज्ज्योतिः करिष्यतः सविता प्रसुवाति तान्॥४॥

५ युजे वां ब्रह्म पूर्व्यं नमोभिर्विश्लोक एतु पथ्येव सूरेः। शृण्वन्तु विश्वे अमृतस्य पुत्रा आये धामानि दिव्यानि तस्थुः॥ यजु० अ० ११ मं० १।२।३।४

६ सीरा युञ्जन्ति कवयो युगा वितन्वते पृथक्। धीरा देवेषु सुम्नया॥ सृण्यः पक्वमेयात्॥ यजु० अ० १२ मं० ६७।६८

७ युनक्त सीरा वियुगा तनुध्वं कृते योनौ वपतेहबीजम्। गिरा च श्रुष्टिः सभरा अस्तो नेदीयइत्।

८ अष्टा विंशानि शिवानि शग्मानि सह योगं भजन्तु मे। योगं प्रपद्ये क्षेमं च क्षेमं प्रपद्ये योगं च।

९ नमोऽहो रात्राभ्यामस्तु। ९ भूयानरात्याः शच्याः पतिस्त्वमिन्द्रासि विभूः प्रभूरितित्वोपास्महे वयम्।

१० नमस्ते अस्तु पश्यत पश्य या पश्यत। १३ अम्भो अरुणं रजतं नः सह इति त्वो पास्महे वयम्।

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Prof. Max Muller interprets ' bradhna ' as horse in his English translation of the Rigveda. It is grounded in error. Sayanacharya in his commentary on this verse takes this word to mean the sun and so is correct in one respect. But we do not know where prof. Max Muller got his interpretations in the sky or in the antipodes. It appears that it is a creation of his own imagination and consequently of no authority.

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११ अन्नाद्येन यशसातेजसा ब्रह्म वर्चसेन। १४ उरु पृथुः सुभूर्भुव इति त्वोपास्महे वयम्।

१२ अम्भो अमो महः सह इति त्वोपास्महे वयम्। १५ प्रथो वरो व्यचो लोक इति त्वो पास्महे वयम्॥ अथर्व कां० १३ अनु० ४ मं० ४७-५३

१६ युञ्जन्ति ब्रध्न मरुषं चरन्तं परितस्थुषः रोचन्ते रोचना दिवि॥ ऋ० म० १ म० १ व० ११ मं० १

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WAS KAPIL AN ATHEIST ?

(*By Chamupati, B. A., Gurukula, Multan.*)

Western scholars refer to Sankhya as an atheistic system of philosophy, in which the existence of God, if not totally denied, is studiously ignored. Among the 25 entities, enumerated as components of the universe, the name of an all-controlling God-head is omitted. Sankhya means enumeration, and the enumeration given there must be exhaustive. Why then this omission?

The object of the present article is to refute the above statement, and to prove what Lord Daya Nand avers in his introduction to the Light of Truth (सत्यार्थप्रकाश) that *rishis* always thought one way. Their systems, instead of proceeding on divergent lines, converge to the same point. In them are depicted six different phases of the Universe, which do not contradict but supplement one another. The great success of these eastern seers, and this is not an unimportant one, lies in the fact that each sticks to his own province, whereby their philosophies do not overlap. There is, nevertheless, enough common ground, on which the bold seers meet and hold their heads together.

Was Kapil an atheist? The western says, yes. Leaving all other evidence out of court as irrelevant, we shall depend for our inquiry on Kapil's own vision (darshan) in which the very soul of the seer lies reflected.

Objection may be made to this procedure on the ground that Sankhya, as we have it, is not Kapil's. That alterations were, from time to time, made after the death of the founder, or that the aphorisms in their present order were arranged at a subsequent date, may be at once conceded. But from what other sources to judge the original views of the founder, confuses not only us, but our adversaries also. The book in our hand being our only authority, the evidence it gives must be accepted as

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final. The sutras, again, that we shall quote, are so intertwined in their meaning with the rest of the text, that treating them as subsequent interpolations involves, on the face of it, an untenable position.

First as to the enumeration.

As stated above, Kapil reduces the whole Universe into twenty five entities. The names of these entities follow:

1. **प्रकृति** or matter in undifferentated state, cosmos.
2. **महत** or intellect (mind)
3. **अहंकार** or ego.
4. **पंचतन्मात्रा** or five essences.

9—18 **उभय इन्द्रिय** or ten organs of sense.

19—23 **स्थूल भूतानें** or five elements.

24. **पुरुष** or spirit.

The reader will observe that the entities named are twenty four though in the *sutra* the total is definitely stated to be twenty five.

इतिपञ्चविंशतिगणः ।

How to fill the twenty-fifth place is an enigma, Vijinan Bhikshu, the well known Sankhya commentator, takes in **मन** or mind as the eleventh organ of sense, and thus completes the number. In a subsequent *sutra*, however, **मन** is treated as a synonym of **महत्** already named in the analysis. The supposition of Vijinan Bhikshu, therefore, falls to the ground. The entityin reality omitted is Ishwar. If the word **उभयं**, which precedes **इन्द्रियं** in the analysis above quoted, be taken to mean **मन** (mind) according to sutra **'उभयात्मक मनः'** then we shall interpret **पुरुष** (spirit) as both Paramatima and Atma. These two are not separately named, as **पुरुष** implying a non-material entity, includes

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both God and soul, one the higher, all-pervading, the other, lower, limited, spirit.

In this way is answered the principal argumemt of our antagonists, namely, the argument of omission. But there corps up another, and that, according to our adversaries, a positive proof of the atheism of Kapila. Sutra 92 of Sankhya Shastra **ईश्वरासिद्धेः** admits clearly the indemonstrability of the existence of God. What more conclusive than this ?

Let us examine the aphorisim in the light of the context. Immediately above is given the definition of Direct Perception **(प्रत्यक्ष प्रमाण)** which consists in gaining knowledge through the senses and **ईश्वरासिद्धेः** is mentioned as an exception to the rule. The existence of God does not come under Direct perception. Kapil admits this, and theists believe it. We are at a loss to understand, how from this simple sutra the conclusion is drawn, that Kapil does not believe in God.

Till now we have been acti g on the defensive. The two most potent weapons, in the hands of our opponents, have been wrested. That Kapil is a declared atheist is disproved, that he is decidedly a theist will be proved further.

Towards the close of the first chapter of Sankhya Shastra, Kapila establishes his theory of the reversion of liberated Jivas, and proceeds forthwith to show, how the Liberator, under whose divine dispensation salvation is attained, is distinguishable from those who are liberated.

व्यावृतोभय रूपः १६०

He is distinct from (Jivas) in both these states (namely, transmigration and salvation)

साक्षात्संबन्धात् साक्षित्वं ।१६१।

He is (an impartial) observer (of what the Jivas do) such being His unmistakable relation (with them.)

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नित्य मुक्तत्वम् । १६२।

He is ever free.

औदासीन्यम् ।१६३।

He is free from attachment.

उपरागात्कर्तृत्वं चित्सानिध्यात् चित्सानिध्यात् ।१६४।

Though free from attachment He is Creator being (infinitely) close (to matter).

The last sutra demands a little comment. Herein occurs the word कर्ता or Creator which clearly cannot refer to the Jivas that have obtained salvation, for even according to the so called atheistic system of Kapil, souls have no part in the creation of the universe. But how does God create it? Does He move and act? Does He with an invisible hand put block upon block, and rear up an edifice of infinite beauty? Not so. Such an assertion would be contrary to the spirit of the Vedas, before whose authority Kapila, like all other rishis, bows in reverence. The Omipresent can not move; for motion is in distance and the All-pervading, All-covering knows no distance. His presence, His contact, His control is the prime mover, the original originator, the primeval cause of this whole living panorama. How else would dull, lifeless matter evolve out of itself a structure so complete, so stately intelligently designed?

Was Kapil an atheist? We ask the western again. Does he say 'yes'? A feeble 'yes'? Let him study the following sutras.

सहि सर्व वित्सर्व कर्ता ।२६७।

He alone is omniscient, omnipotent.

ईदृशेश्वर सिद्धिः सिद्धा ।२६८।

Such existence of God is proved. Place the last sutra in a line with the one adduced by our friends above ईश्वरासिद्धिः Both are true in the places they occur. Our mistake lies in divesting them of the context, which leads us into a false interpretation.

God's existence is proved, though not by direct perception. Kapil admits it and theists believe it.

Was Kapil an atheist?

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A PLEA FOR SWADESHISM.

(By Mr. Sankar Prasad Nanavati.)

"Industries could never be introduced in India till they were protected, not only from foreign countries, but from ourselves too."

Sir Guildfor Molesworth.

Ever since an assassin's pistol kindled the flame which set Europe ablaze, the cry of the "veiled seditionists" or the "disappointed place-hunters," as the early congressmen were called, for the industrial regeneration of India, has gained life and the question has been fairly well handled in the press and on the platform. We can say with Babu Bepin Chandra Pal that Providence seems to work His purposes among men far more frequently and extensively with unconscious than with conscious human instruments and accordingly Lord Curzon's partition of Bengal gave rise—of course, contrary to his Lordship's expectations—to the boycott movement and inspired us with more zeal for swadeshism than the writings of even Naoroji or Digby—no disparagement to them—had ever done. But, as usual, our soda water bottle enthusiasm was calmed and it needed some terrible shaking to be roused from its deep sleep. The present war gave that terrible shaking, roused us to a sense of our industrial helplessness and laid bare in all its nakedness the grim, horrible spectre of poverty in which our masses are sunk.

The painful story—painful because it is now a hideous mockery—of India being once industrially great and of her supplying the markets of Europe with her handloom manufactures which were a marvel of splendour and artistic perfection and which adorned the drawing rooms of the nobles and peers of England has been too often repeated in and out of season; but ever since the East India Company became a political power in India, her fate was

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sealed and India's industrial greatness became a thing of the past. The steps taken by the East India Company to reduce India to its present position—and that could have been done only by reducing India to the level of a merely agricultural country producing raw materials for the consumption of foreign manufacturers—can be best described in the words of that noble and self-less worker in the cause of India-Gopal Krishna Gokhale. In his words "The early days of the East India Company's rule were as bad as bad could possibly be from the standpoint of India's industrial system. Deliberate steps were taken by the company to destroy the industries of the people and to make room for western manufacturers. This has been acknowledged by English writers themselves.....The object aimed at by the East India Company was to reduce India to the level of a merely agricultural country producing raw-materials only without factories to manufacture the same. This was the first stage in our industrial decay. The second stage began when England forced upon us the policy of free-trade." In other words to quote Mr. Wilson, "The British manufacturer employed the arms of political injustice to keep down and ultimately strangle a competitor with whom he *could* not have contended on equal terms." (The italics are mine). Had it been otherwise, it would indeed be astonishing that industries that could have flourished when the country was rent asunder by civil wars should have died when peace was restored and that India the "droppings of whose soil" fed distant nations in the eighteenth century should be the poorest country in the world at the end of the nineteenth!

Coming to the second stage, "when England forced upon us the policy of free trade" the well-known saying --One man's food is another man's poison—has been wilfully forgotten and the interests of India have been sacrificed at the altar of that uptil-very-recently impenetrable fortress of Cobdenism—Lancashire, thus giving her an opportunity—which she no doubt seized—to earn the

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unenviable honour of reducing 109 million people of this country to their present state. "Free Trade! Fair play between nations! What fair play in trade there can be between bloated capitalist England and impoverished India?" But not content with it, when cotton mills began to be started in this country the British Parliament once mere sacrificed India at the altar of Lancashire and "under a liberal administration unblushingly imposed" a countervailing duty of 3½ p. c. upon Indian manufactures. But supposing England was actuated in all this by motives of self-interest—and, after all it is a human weakness—still what should we think of a policy that allowed the bountyfed trash of Germany and Japan to overflood the markets of India—thus sapping the very vitals of Indian industrial life? Would Germany have ever been able to carry on this prolonged war in teeth of the blockade of her coasts without the money silently though neverthless surely amassed by her by years of unrestricted foreign trade? Had India been rich would she not have helped England much more than she has already done inspite of her poverty? But let by gones be by gones. Young India is ready to forgive all this—though never to forget—if she is dealt with fairly at the termination of this war. Absolute Fiscal Autonomy alone will satisfy her Nowadays it has been almost a fashion to say that as a *reward* for the services India has rendered in this war some concessions ought to be made to her; but, be it remembered, young India craves for no boon. What she wants is that *in recognition of the services she has rendered in this war and as a practical token of it, the injustice hitherto done to her should be remedied.* The fear felt in some quarters and voiced by Mr. Chamberlain that "left to themselves, Indian representatives would establish a system of pure protection directed as much against England as against any other country in the world" is unfounded though it should not be forgotten that young India will deal with them in the matter of tariffs as they will deal

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with her. In the meanwhile, however, in swadeshism alone lies our salvation for, to quote the late Mr. Dutt, "The Swadeshi movement is one which all nations are seeking to adopt in the present day. Mr. Chamberlain is seeking to adopt it by a system of protection. Mr. Balfour seeks to adopt it by a scheme of Retaliation. France, Germany, the United States and all the British Colonies adopt it by building a wall of prohibitive duties. We have no control over our fiscal legislation, and we adopt the Swadeshi scheme, therefore, by a laudable resolution to use our home manufactures as far as practicable in preference to foreign manufactures." The only appreciable difficulty in the practice of Swadeshi is due to the fact that Swadeshi goods are not to be obtained as easily as foreign goods and it is only after considerable difficulty in the shape of wandering from shop to shop and wasting a good deal of otherwise precious time that we come across a shop that has Swadeshi goods for sale, and that too not everywhere. If, therefore, our merchant princes in towns can be induced to open Swadeshi stores and the village merchants made to find a place for Swadeshi goods in their shops, the problem would be very nearly solved. Our villagers buy any goods that are available at the village shop and therefore if only Swadeshi goods are sold at that place, we shall find a considerable market for Swadeshi goods and our infant industries would receive the much-needed help with a protective tariff. If this could be done, we shall have made a considerable advance in the practice of Swadeshi—although unconsciously on the part of the masses—and we shall soon cease to be, in the trenchant words of the Grand Old Man of India, hewers of wood and drawers of water.

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JAPAN AND INDIA—A MID-NIGHT SERMON.

[*By Biswa Nath Mukerjee, L. M. S., Asstt. Editor, Hindu Spiritual Magazine.*]

At dead of night India knocked at the door of Japan. Out came the noise, " Who is outside at such a late hour of the night? " India meekly answered, " Excuse me please, I am your old, forgotten sister, India."

Japan.—Why are you here in this gloomy darkness of the night ? You had better come to me at the dawn of day.

India.—You are quite right, but pray, to me the dawn of light is at a great distance off, so I could not keep up patience.

Japan.—But you see, unless you come at the proper time, I cannot help you with what you want. If you want my assistance come in light and not in darkness ; for the very darkness of the night may frighten you away from your object.

India.—How can I come to you at day break, for that is still a long and tedious time for me to come, and because if I come to meet you then, the world may catch sight of me ?

Japan.—What a pity ! My dear sister, really, it is to be regretted that you being the most hoary and enlightened of all of us, display here a want of discrimination.

India.—Why, I want that I may finish my work before the morning comes, so that I may perform my duty and still may not be required to mix with the rest of the world, nay, even not with you, to others' knowledge.

Japan.—I pity you madam, I am rather surprised to see that you are so behind-hand of the time, as not to recognise the real situation of the world to-day. You must know that the PRESERVE of the poor has created the

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night for rest, and so, He had enveloped it with darkness, for it is a hindrance to all active duties of life. Shake off your lethargy, and come to light if you are to work hand in hand with your other sisters—the United States of America, England, France, Italy, Germany and others and see how they are working in the light and reaping the advantage of their activity. Make it a rule, not to work while it is time to rest, and to rest while it is time to work. If you do this, you fail to appreciate the true value of the time at your disposal. You violate the laws of nature that govern the physical universe and thereby reduce you to a physical wreck, and consequently of no use to the world.

India.—What to me, if I become an invalid physically ? I shall be able still to preserve my philosophy and religion, the two things for which I am so much respected by the rest of the world.

Japan.—I do not say that you should forget your philosophy and religion, but I tell you the way to improve it. I, too, have my religion and philosophy, though much inferior to yours, but, without boasting of what I have I try my level best to improve them, either by additions or by alterations as necessity may demand. My advice to you is that you must not read your philosophy in the gloominess of the present night, but read it in the bright light of the next morning. Then, perhaps, you will be able to search out much that escaped your notice, in the darkness of the night, and thus make you understand your religion and philosophy with better judgment and greater precision. You know, the night and day are not the same thing, if you sleep all the day and night and also work throughout the night and day, in both cases there is fear of your losing health. In the same way, if you make a monotonous use of your religion or philosophy or totally neglect them, it is possible that you may lose your nationality. I am a great nation, for I am well acquainted with the above rule.

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India.—Well, my dear sister, Jap., please tell me the history of your greatness. I have a great curiosity to hear it. I very often hear people say that Japan has been able to reach the zenith of her progress, only through the mercy of Europe and America, and also that she has been great, because she has imitated these two continents *in toto*.

Japan.—Nothing is farther from the truth. I have copied them, but with a keen sense of mingled conservatism and liberality. I shall ask you to do as I have done. As I think your case is almost the same as mine. But yet I do not want that you should be an exact facsimile of mine, because as is the rule of God, no two similar things can exist in this world. Though you live in the East and I, too, do the like, it is not possible that your surroundings will be the same as mine and that we shall resemble each other in every phase of life.

India.—I see you seem to have a judicious brain. Very well, let me hear more about you.

Japan.—The first thing that makes me great is that I have the knack of making everything my own and remodel it on my own plan of life. Secondly, I hate to be conservative like you. But remember that I have already told you that I do not think it necessary to do away with the manners and customs of my forefathers in totality. I preserve very carefully those which befit the present, and reject those that have grown too antique to suit our new surroundings.

India.—Please tell me how you have achieved the miraculons progress within 50 years, which we, inspite of our enlightened Government of the British people, have not been able to achieve in 150 years.

Japan.—I am sorry, that you are again and again putting me the same question. I have already described you some of the causes of my greatness. I have also said

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why you do not progress. Very well, I shall just let you know why the civilised people of England could not help you so much as could be expected from them. First, because the idea of bringing you in line with England and other parts of the world has not occurred to you as yet. Secondly, because of this weakness on your part England, and for the matter of that, the whole civilised world, has been placed at a disadvantageous position to understand the people of India. Your success depends on you and not upon England. She is more a tool or an instrument in your hands. Unless you learn how to use that instrument how is it possible for you to avail yourself of it?

India.—Please show me by quoting an example from your life how the idea of bringing me in touch with England is possible,

Japan.—Let me hold before you a practical example. Suppose I give you a piece of guinea to use in your fingers. I think, you will not be able to use it unless you change it into a ring. So, England will be of no use to you, unless and until you make her your own, *i*, *e*., to adopt her to suit the present conditions of your life. But I shall warn you again and again against the danger of your conversion into an England, because that will only help you to lose your own identity, and your light and culture will disappear from the face of the earth for good and ever. For then, you will be pained like the finger of that man, who not knowing how to make a ring of a guinea cuts his finger and makes a circular end of it to place the guinea upon. Still you are attempting to do that foolish thing. You want to be a second England in India. We always think it our supreme duty to keep ourselves in constant touch with other parts of the world, but we think it beneath our dignity to borrow outlandish ideas and methods for their adoption in our country. For we have known it long before China and Persia could show us from their own examples. China with the help of a few of her insuffi-

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ciently educated sons, I shall call their education insufficient because those of her sons, who brought about a revolution in the country knew very little of their own people—proclaimed by beat of drum among the people that the present king should be compelled to abdicate the throne and that a new Government on the lines of the United States of America should be brought into existence in the country. But those young hopefuls of China never took it into their heads that their country was not yet ripe for a Republican Government. Their shortsightedness created a civil war in the country. The country began to tremble in the balance and at a time her very existence was threatened. Fortunately, the king was very mild and so retired after a short struggle. Now China thought that she was free from all troubles, but lo! after the retirement from the war when her people were at leisure they looked into their treasury but to their great sorrow and disappointment found it nearly used up. China ran into a heavy liquidation and great consternation and dissatisfaction prevailed in the country. A civil war broke out for the second time, Dr. Sunyet Sen and his fellow conspirators had to fly for their lives and hide themselves in the dark corners of the country.

Mr. Yiang Shikai, the ex-Prime Minister and the President-elect of the New Chinese Republic, however, was a man of parts and foresight and so anyhow managed to save the country from crumbling into pieces. China has not recovered from the after-effects of the war as yet. Now let us take up the case of Persia. She has a long history of her parliamentary career. While, yet the time for a representative Government like that of England or Russia had not come in Persia she was one day allured into the hope of a great future by the establishment of a parilamentary Government in the country by some of the great European powers whose name I do not think it necessary to mention here. These European powers, who well knew the sad consequences that were to follow the

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inauguration of such a Government on the uncongenial soils of Persia, held out high hopes to her, assured her of great success and told her that it would be their constant duty to carefully watch her progress and take great interest in it. But, despite all their fond assurances, the inevitable took place. Persia had already played into their hands and they never scrupled to make a scape-goat of her. Her very integrity, which had obtained assurances of protection at their hands began to tremble in the balance. For some time the very existence of the Empire had become impossible. The less educated people of the country took advantage of this opportunity, committed raids upon the simple-minded citizens and foreigners and thus rendered the country quite mutinous and disorderly. One of those powers which had assumed the onerous duty of the so-called arbitrators of Persia's fate began to favour her with the latter's extension of dominions towards the Persian Home. When it was called upon to explain her conduct to the world of Justice by a third person, it accounted for her commercial interests and the safety of Persia from a financial bankruptcy as the reasonable grounds of its actions. However, that benign ruler under whose protection the Providence has put you condescended to look after the interests of Persia. Mr. Schuster, the Financial Minister of Persia, to whom she owes much and who if given opportunity was able to resuscitate the Persian integrity sooner than any one else could do, was dismissed the service without any rhyme or reason most probably to satisfy the demand of Russia. The Englishmen at Home who seem to be full of the milk of human kindness were appealed to. Sir Edward Gray, the Foreign Minister, whose sympathies were greatly worked up tried his utmost to settle the matter up, but at last he found it a difficult task to cope with. So matters were left where they were and they still do not indicate any sign of a promising future. This is the pitiable history of Nadir Shah's Persia, and I quote

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it to you, in the hope that you may save yourself from her faults. So you see, if you copy, you must be responsible and foresighted in your imitation. I also tell you all this, because I know that there are two classes of men in your country, whose propensities are inclined in two different directions, *i. e.*, one of them wants to remain in tact without bothering itself about what is taking place in this broad field of the Universe and the other demands a wholesale change to Anglicising. But my dear sister, you should know that both of them are fatal measures for you. Still your people are so short-sighted that they have blindly allowed them to prove very strong baits for their premature brain and aspirations. I warn you in the nick of time and wish you to follow a middle-course like myself, even I do not want that you should follow me *in toto*, for even that is injurious to your national growth.

India.—Useful instructions indeed. But please, can you point out in detail the defects in us that are throwing obstacles in the way of our national improvement? Also, please, can you show for my edification the things and occurrences in our everyday life that go to prove that really we do things as you complain of.

Japan.—I shall be only too glad to tell you all that you want. I shall quote instances from your private as well as public life and show how you lack the spirit of true nationality in you. In your country there is much loud talking, but little practical doing. Remember, how you were fired with a very lofty ambition in the first flush of Swadeshi. But we know that your Swadeshi would not prove so successful as you wanted it to be, because it had no foundatioa in the hearts of your common masses. The partition of Bengal had only affected the people of Bengal and, moreover, only the educated classes were alive to the inconveniences which it was likely to bring in its train. When the so-called leaders of your people went to preach the gospel of Swadeshi in every village and hamlet in the interior of Bengal, they met

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with a serious opposition from the common people. They would not listen to the preachings of your leaders, because, they thought, as every person of your country thinks, that something selfish had underlain their motives. They would not cease buying the foreign goods. They refused to cease eating 'Karkach' salt and wearing and using British-made clothings and dressings. Moreover, your leading people did not know what was the right way of inducing the masses to do things after their own hearts. Some of them, of course the younger ones, went so far as to threaten the unwilling public with heavy punishment in the event of their failing to meet the former's undue demands. On some occasions they even practically beat and insulted the people, who ventured to buy the foreign articles in the face of repeated threats and warnings. A handful of your youngmen, though well-educated in English language and history, thought that the time of Guy Fawk and his fellow conspirators had come, and so they began to make noise and disturbance in the country. They threw bomb-shells upon the officials and police, whose only fault was that they tried to put down the rebel and bring peace and calmness in the land. I do not say that your leaders were at the root of the trouble, but I cannot help saying frankly that their methods of agitation were imbibed by these young-and-yet-premature minds, for whom the imitation proved fatal and in their hands the innocent agitation for boycotting British goods took the violent shape of killing and murdering the British people. Your enlightened demagogues entered a strong protest against this horrible movement. But all their efforts to put a stop to it by means of scolding and chastisement through the columns of newspapers, (because none could trace out the real culprits), proved futile. At last, the Government had to take strong measures to stifle this pernicious behaviour of your fanatical youngmen to death, but it has not been so very successful due to certain causes, which I must explain to you below.

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Firstly, they are so violent upon Englishmen, because, they are under the belief that the English are trying to grow Manchester, Liverpool and Lancashire rich at the sacrifice of India and as this thought has been borne out by the speeches of Mr. John Bright and his colleagues, their agitation remains quite unabated. The speeches of Messrs. Gladstone and Bright are a very agreeable mental tonic for the young Indian student, but the strong agitation of Swadwshi had helped your youths to lose their wholesomeness. They failed to utilise the speeches as a man with a cool brain could do and hence the bomb-case, dacoities and many other mild sorts of agitations.

God knows, whether Mr. Bright is right in his saying or not, but it is doubtless that England is to a large extent responsible for the premature death of the Indian trade. But as a well-wisher and counsellor, I shall ask you to put a stop to your diabolical enterprise. You know it is foolish to do a thing in the heat of the moment. Moderate your anger, my dear sister, and try to gain your purpose by fair and not by foul means. Undoubtedly, England will be censurable in the eyes of the whole world, if she refuses to grant you the privileges which you beg of her and which seems to be consistent with reason. If you are able to keep your brain cool in the hours of danger there is every probability of your success at last. There is no sin if you are fired with the passions of making your country great. That is no sedition even. But only see that you do not lose the balance of your mind, and thereby be an object of unrest and dissatisfaction in the country. My sons never do that. See, when my husband, the Mikado ordered that all people irrespective of caste and creed will have to obey him and have to sink in their differences in religion, we at once responded to his call. My sons at once made up their minds that from that time onward they would listen to whatever he would say and subordinate their religious passions to their national glory. Had it not been the case, we would never have come off with flying colours

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in the Russo-Japanese War and made us an object of admiration to the rest of the world. Your wish to be as great as myself is very strong

I know that well. But it is my desire, too, that I may learn your philosophy, as regards religion we are indebted to none, but yourself and China.

There is a good deal of difference between you and myself so far as religion is concerned but that I do not not want to discuss here. I put it off for a discussion afterwards. Let me say something about the unrest in your country and how to remedy it. It should be a lesson to you as well as to your Government. I have already told you the first cause and I shall new tell you the others. The second thing that is putting a spoke in the wheel of British measures for suppressing sedition in the country is that knowledge of the British people regarding India is very little and either the attempt on their part to know you at first hand is so fervid, nor their treatment to you is so admirable. If all British rulers of India were of the heart of His Majesty, George V, or would have been able to make a study of the Indian people as His Excellency Lord Hardinge has been there would have been an end of the Indian unrest and dissatisfaction up to this time. Those Anglo-Indians, who are nothing more than birds of passage are doing great injury and mischief to you as well as to the British Government. They are creating misunderstanding between you two, though, much to their own ignorance. They make efforts to show their inconvenience and piety by posing themselves to be the champion of your Government's cause, but little do they think that the Government does not stand in need of their help, as they themselves know next to nothing about the realities of the Indian people and in their effort to guide the Government they attempt that wonderful feat of a blind man leading another blind man.

But praise be to your Government that it often turns a deaf ear to such foolish and inconsiderate suggestion,

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because though it itself known very little of the people over whom it rules ; it never pretends to know much. It is always trying its best to get the first hand knowledge of India though it has not been successful as yet. There is one thing that may solve out the difficulty into which your Government has fallen and that thing is a better understanding between the rulers and the ruled. Certainly, if all the officers of the Government were as kind and social as your present Emperor and late Viceroy are, this object should have been long accomplished. India is not as it was half a century before, so there is now want for officers with a larger heart and greater intellect snd foresight than those who have been sent up to this time. Now you have successfully passed your school examinations and you are stepping into your college career, so it is reasonable that you should now stand in need of professor, whose knowledge and tacts must be better than petty school masters. And as in consequence of your having undergone years of training in school, you are now much more free from learning things by rote than at school and your college professors must have greater faith in your intellect than in your memory. They must unlike the school teachers, give you opportunity of understanding things for yourself ; for you are no longer a girl and no longer stand in need of their constant coaching but you have now grown into a fine and judicious lady and must be given better opportunities of bringing your intellect into constant play. A veteran Professor will let you do that. But if school masters were to officiate as professors, everything will be disorderly because as school masters and due to the habit of rebuking and scolding school boys for not preparing their lessons they would try to experiment the same thing upon the advanced students of the college and thus will run the risk of incurring their displeasure. Every one with common sense knows that a lower class teacher of the school is quite unfit to teach a young man preparing for his degree. The same is the case with you. It is high time that the British Government should look to

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this fact. Moreover, your sons have been brought up and educated under the British school, so it is their duty how to meet their demands, as the high aspirations and desires with which your people are ispire l are nothing but the Englishmen's own creation. If there lived any people more civilised than the others, it is undoubtedly the one under whom the Arbitrator of Human fate has placed you. But, also, things promised to you have been slow in their coming, and the promises held out to you by Her Majesty the late Queen Victoria in the year 1858 after the bloody and inauspicious mutiny, and reiterated by His Majesty, the late King Edward VII, with a few exceptions still remain only a scrap of paper. I do not say that the efforts to materialise them into practical doing are wanting, but I think, it will not be unjust to say that the process of materialisation is slower than proper. This idea of paining the heart of the people and I hope, a ready step towards the fulfilment of the promises will at once do away with much of the dissatisfaction that prevails in the country. But I must tell you to warn your sons against the danger which they will have to meet, in the event they do not try to regain the coolness of their brain and do things loyally and lawfully. But, I must say that it lies as much in the power of Government to do away with the unrest, as it lies with your sons to kill it in the embryo.

Your Indians are proverbially loyal. Your loyalty and love for the king is quite genuine. I can boldly say that you are inferior to none in this world so far as your loyalty is concerned. It is very easy to make you more loyal if the causes of unrest are discarded, and the remedy for this lies partly with you and partly with Government. I know an instance of your loyalty. In the year 1911, when the Imperial Coronation was to take place at Delhi and His Majesty was in India, your sons were so very pleased and so full of Divine ideas of the king that some of them even worshipped him from a distance with flowers and

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sweets, as they would do to their household gods and goddesses. I am sorry that brands of disloyalty are even essayed to be stamped upon them by those materiastic Western minds, for whom the study of the Pscycology of Indian loyalty must be something more difficult and unintelligible than Greek or Hebrew to a foreigner. But one thing must be said India has been condemned as disloyal for the shameful and cowardly actions of a handful of her sons. My dear sister, go and preach before your people that for a few men out of 300,000,000, you are going to lose your good name of "being loyal." Tell them to stop their dastardly actions and to efface from the history of your life the stain of disloyalty. So, the present war is bringing you praise from every part of the world, your men are fighting bravely and loyally for the protection of the Empire and His Majesty.

It is doubtless that this war will bring better things for you. This is the first time that your sons are fighting in the European quarrels unmindful of their own interests and pleasures and with the idea that the success of England in the war means something more than a success to them. But one thing that seems curious and unprecedented to me is that not only the men abroad are making a display of disloyalty, but your young men and leaders of public opinion in India are ready to volunteer their services, some of them have already volunteered their services, in the capacity of soldiers or in other ways which they might adopt for the safety of their king and country. They have formed themselves into ambulance corps societies, and double-companies and have sent men, medical and others, to the front for backing His Majesty's army in the fight with the enemy. An admirable thing indeed! But one thing must be said. Why not listen to what young India says now? Perhaps this is the best opportunity of annihilating the sedition in India. The whole of India is awakened to the danger of this war, so her people are expressing their desire to fight with the enemy: if necessity

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demands it, and they are willing to die for their king, if they are only trusted to do so. While the whole British Empire is crying for being allowed to be sent to the front, why should not India cry? She is in no respect inferior to other parts of the Empire, simply that her children are black, while others are white, but that should be no consideration when responsibilities are taken into account. Moreover, while India has to pay no less even more than the colonies, it remains a mystery insoluble, if she is held back from going to the front in larger numbers, and fight and die for the king and country. Let India be listened to and let the people of England make much more of the Indian loyalty than has hitherto been done. It may be suggested that India instead of joining the war may contribute to its funds, but that is not advisable on two grounds. First, she is too poor to do so, and secondly, if the rest of the Empire is represented in the war by its volunteers and private militias it will be a great shock to the Indian people and they will be cut to the quick, and their genius and capabilities of which, no doubt, England has been the father, for want of proper use may deviate from the right path, So, here is opportunity for the British Government to put a stop to so-called unrest in the Indian people. I hear, that your Viceroy and the Secretary of State for India have been appealed to, though matters do not look up so promising, let us hope that after a mature thought upon it the matters will come a right.*

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* This article was written before the Defence of India Act was passed.

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THE BHAGAVAT-GITA OR THE WAR SONG OF THE MAHA-BHARAT.

(EXTRACT FROM VOLUME II OF THE PERMANENT HISTORY OF BHARATA-VARSHA.)

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Preface.*

The world-known Bhagavat-Gita belonging to the ancient sacred literature of the Hindus, is invariably understood as forming part of the Great Epic the Itihasa named "The Maha-Bharata." This Gita appears in the Bhisma-Parva and it is introduced in connection with the description of the great battle fought at Kurukshetra, between the Pandavas and the Kurus. Under the current method of interpreting the sacred Puranas and Itihasas as human history of deceased monarchs and extinct nationalities, it is very likely that the Gita as a whole might be logically condemned by unsparing critics as a later interpolation. There is no doubt that the modern criticisms, however, are only based upon matters presumed to be collaterally connected with the religious text; and it is contended throughout the three volumes of the Permanent History of Bharata-Varsha that the prevailing interpretations of the sacred literature do not explain the real significance of their contents, which are on proper enquiry found to be highly scientific and philosophical instead of being historical. The correct import of this sacred Gita as well as its exact application, scope and extent cannot possibly be understood without a proper knowledge of the introductory explanations furnished in the Maha-bharata itself within a few chapters just preceding the eighteen chapters of the

* Though an oversight the second instalment of this article appeared in the July number before the first instalment was published. We, therefore, publish the Preface in this issue.—*Editor, V. M.*

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Gita. The substance of this introductory portion could be easily gathered from the first few pages of this book dealing with the Bhishma-Parva. When the connection of this particular portion with the main subject of the Gita is recognised it will be evident that this most philosophical and religious text is irremovably attached to the real contents of the Maha-bharata and that it could not, therefore be attempted to be established as an irrelevant interpolation of later or earlier date. It will also be clearly found that the Gita as a matter of fact enunciates the general maxims of the great epic and the latter explains the practical details of the science of Gita. It will further be evident even to the great surprise of the modern interpreters that the Bhagavat-Gita imbedded in the Maha-bharata is neither the highest, philosophical dissertation available in the Hindu sacred literature nor is it the lowest form of philosophical or religious instruction suited to the average worldly wise man as it is too often mistakenly presumed. The sacred Gita has its specific status and dignity as a text for intermediate status far beyond the reach of the ordinary public governed as they are by their mind and senses instead of being able to control them in return.

गदोद्न्ता दन्ताः पलितकलितः कुन्तलभरः
तमःक्षेत्रे नेत्रेऽविषयपटुनी नः श्रुतिपुटे ।
अभूद्रंगं रंगद्बलिवलयवल्लीविलुलितं
तथाप्येतच्चेतस्तरुण इव धावत्यनुदिनम् ॥

Bhishma-Parva.

Sanjaya and his introduction to the Bhagavat-Gita.

This Parva describes in the beginning the arrangements made by Vyasa to furnish timely news regarding the progress of the would-be battle at Kurukshetra to the blind Dhritarashtra inside the Palace. Vyasa appeared before Dhritaratra and asked him if he would wish to see the fighting. Dhritarashtra replied that he was unwilling to

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see his relatives dying in battle and would therefore be satisfied by having the same narrated to him. Vyasa then replied thus.

"This Sanjaya will be gifted with divine vision so that he may see everything clearly and narrate to you from time to time. I am myself going to declare to the world the fame of the Pandavas and the Kurus. The war is intevitable being the divine will and success is sure to be on the side of Dharma. You need not, therefore, be aggrieved on that account."

यदि चेच्छसि संग्रामं द्रष्टुमेनं विशांपते ।
चक्षुर्ददानि ते पुत्र युद्धमेतन्निशामय ।
धृतराष्ट्रउवाच ।
न रोचये ज्ञातिवधं द्रष्टुं ब्रह्मर्षिसत्तम ।
युद्धमेतत्त्वशेषेण श्रुणुयां तव तेजसा ।
व्यास उवाच ।
एष ते संजयो राजन् युद्धमेतद्वदिष्यति ।
एतस्य सर्वं संग्रामे न परोक्षं भविष्यति ।
चक्षुषा संजयो राजन् दिव्येनैव समन्वितः ।
कथयिष्यति ते युद्धं सर्वज्ञश्च भविष्यति ।
अहं तु कीर्तिमेतेषां कुरूणां भरतर्षभ ।
पाण्डवानां च सर्वेषा प्रथयिष्यामि मा शुचः ।
दिष्टमेतन्नरव्याघ्र नाभिशोचितुमर्हसि ।
न चैव शक्यं संयन्तुं यतो धर्मस्ततो जयः ॥

The result of the war is 'dishtom' or what is pointed out and the victory is on the side of Dharma or the Pandavas. Sanjaya here represents a stage in which the war could be seen while Dhritarashtra could only hear of it, and Vyasa is going to show to the world how the war should take place. The technical significance of these

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statements will become evident later on. Dhritarashtra first enquired of Sanjaya the nature of the countries and towns from which the several rulers have now assembled at Kurukshetra to fight.

भौममैश्वर्यमिच्छन्तो न मृष्यन्ते परस्परम् ।
मन्ये बहुगुणा भूमिस्तन्ममाचक्ष्व संजय ।
बहूनि च सहस्राणि प्रयुतान्यर्बुदानि च ।
कोटयश्च लोकवीराणां समेताः कुरुजांगले ।
देशानां च पुरीणां नगराणां च संजय ।
श्रोतुमिच्छामि तत्त्वेन यत एते समागताः ।

A general geographical description of the Bhumi or earth as it is understood was then given by Sanjaya extending to nine full chapters from 4 te 12. Although the whole of it exactly corresponds to the descriptions in the various Puranas which we have noticed in detail in the earlier portion of this essay it would still be a matter of extreme interests to observe that the text under reference speaks in the same tone only more clearly. The following extract will it is earnestly and anxiously hoped add further to the conviction regarding the correctness of the method of interpretation here followed, and the complete absurdity and irrelevancy of the current explanations, criticisms and condemnations.

Quotation I.

संजय उवाच ॥
भूमौ च जायते सर्वं भूमौ सर्वं विनश्यति ।
भूमिः प्रतिष्ठा भूतानां भूमिरेव सनातनम् ।
यस्य भूमिरतस्य सर्वं जगत्स्थावरजंगमम् ।
तत्रातिगुप्ता राजानो विनिघ्नन्तीनरेतरम् ।
भूमिरापस्तथा वायुरग्निराकाशमेव च ।
गुणोत्तराणि सर्वाणि तेषां भूमिः प्रधानतः ।

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शब्दः स्पर्शश्च रूपं च रसो गन्धश्च पञ्चमः ।
भूमेरेते गुणाः प्रोक्ता ऋषिभिस्तत्त्ववेदिभिः ।
चत्वारोऽपां गुणा राजन् गन्धस्तत्र न विद्यते ।
शब्दः स्पर्शश्च रूपञ्च तेजसोऽथ गुणास्त्रयः ।
शब्दः स्पर्शश्च वायौ द्वौ आकाशे शब्द एव तु ।
एते पञ्चगुणा राजन् महाभूतेषु पञ्चसु ।
वर्त्तन्ते सर्वलोकेषु येषु भूताः प्रतिष्ठिताः ।
अन्योन्यं नाभिवर्त्तन्ते साम्यं भवति वै यदा ।
यदा तु विषमीभावमाविशन्ति परस्परम् ।
तदा देहैर्देहवन्तो व्यतिरोहन्ति नान्यथा ।
आनुपूर्व्या विनश्यन्ति जायन्ते चानुपूर्वशः ।
सर्वाण्यपरिमेयानि तदेषां रूपमैश्वरम् ।
तत्र तत्र हि दृश्यन्ते धातवः पञ्चभौतिका ।
तेषां मनुष्यास्तर्केण प्रमाणानि प्रचक्षते ।
अचिन्त्याः खलु ये भावा न तांस्तर्केण साधयेत् ।
प्रकृतिभ्यः परं यत्तु तदचिन्त्यस्य लक्षणम् ॥

Quotatation II.

सुदर्शनं प्रवक्ष्यामि द्वीपन्तु कुरुनन्दन ।
परिमण्डलो महाराज द्वीपोऽसौ चक्रसंस्थितः ।
नदीजालप्रतिच्छन्नः पर्वतैश्चाभ्रसन्निभैः ।
पुरैश्च विविधाकारै रम्यैर्जनपदैस्तथा ।
वृक्षैः पुष्पफलोपेतैः सम्पन्नधनधान्यवान् ।
लवणेन समुद्रेण समन्तात्परिवारितः ।
यथा हि पुरुषः पश्येदादर्शे मुखमात्मनः ।
एवं सुदर्शनद्वीपो दृश्यते चन्द्रमण्डले ।
द्विरंशस्तु ततः प्लक्षो द्विरंशः शाल्मलिर्महान् ।
सर्वौषधिसमापन्नः पर्वतैः परिवारितः ।

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आपस्ततोन्या विज्ञेयाः शेषः संक्षेप उच्यते ॥
रक्षांसि वै हिमवति हेमकूटे तु गुह्यकाः ।
सर्पा नागाश्च निषधे गोकर्णञ्च तपोवनम् ।
देवासुराणां सर्वेषां श्वेतपर्वत उच्यते ।
गन्धर्वा निषधे नित्यं नीले ब्रह्मर्षयस्तथा ।
शृंगवांस्तु महाराज देवानां प्रतिसंवरः ।
इत्येतानि महाराज सप्तवर्षाणि भागशः ।
भूतान्युपनिविष्टानि गतिमन्ति ध्रुवाणि च ।
तेषामृद्धिर्बहुविधा दृश्यते दैवमानुषी ।
अशक्या परिसंख्यातुं श्रद्धेया तु बुभूषता ।
यान्तु पृच्छासि मां राजन् दिव्यामेतां शशाकृतिम् ।
पार्श्वे शशस्य द्वे वर्षे उत्तरे ये दक्षिणोत्तरे ।
कर्णौ तु शाकद्वीपश्च काश्यपद्वीप एव च ।
ताम्रपर्णी शिरो राजन् श्रीमान्मलयपर्वतः ।
एतद्द्वितीयं द्वीपस्य दृश्यते शशसंस्थितम् ।
दक्षिणेन तु नीलस्य निषधस्योत्तरेण तु ।
सुदर्शनो नाम महान् जम्बूवृक्षस्सनातनः ।
सर्वकामफलः पुण्यः सिद्धचारणसेवितः ।
तस्य नाम्ना समाख्यातो जम्बूद्वीपस्सनातनः ॥

Quotation III.

धृतराष्ट्र उवाच ।
यदिदं भारतं वर्षं यत्रेदं मूर्च्छितं बलम् ।
यत्रातिमात्रलुब्धोऽयं पुत्रो दुर्योधनो मम ।
यत्र गृद्धाः पाण्डुपुत्रा यत्र मे सज्जते मनः ।
एतन्मे तत्त्वमाचक्ष्व त्वं हि मे बुद्धिमान्मतः ।
संजय उवाच ॥

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न तत्र पाण्डवा गृद्धाः शृणु राजन् वचो मम ।
गृद्धो दुर्योधनस्तत्र शकुनिश्चापि सौबलः ।
अपरे क्षत्रियाश्चैव नानाजनपदेश्वराः ।
ये गृद्धा भारते वर्षे न मृष्यन्ति परस्परम् ।
अत्र ते कीर्तयिष्यामि वर्षं भारत भारतम् ।
प्रियमिन्द्रस्य देवस्य मनोर्वैवस्वतस्य च ।
पृथोस्तु राजन् वैन्यस्य तथेक्ष्वाकोर्महात्मनः ।
अन्येषां च महाराज क्षत्रियाणां बलीयसाम् ।
तत्ते वर्षं प्रवक्ष्यामि यथायथमरिन्दम ।
महेन्द्रो मलयः सह्यः शुक्तिमानृक्षवानपि ।
विन्ध्यश्च पारियात्रश्च सप्तैते कुलपर्वताः ।
तेषां सहस्रशो राजन् पर्वतास्ते समीपतः ।
अविज्ञाताः सारवन्तो विपुलाश्चित्रसानवः ।
अन्ये ततोऽपरिज्ञाता ह्रस्वा ह्रस्वोपजीविनः ।
उद्देशमात्रेण मया देशाः संकीर्तिता विभो ।
यथा गुणबलं चापि त्रिवर्गस्य महाफलम् ।
दुह्याद्धेनुः कामधुक्च भूमिः सम्यगनुष्ठिता ।
तस्यां गृद्धन्ति राजानः शूराः धर्मार्थकोविदाः ।
ते त्यजन्त्याहवे प्राणान्वसुगृद्धास्तरस्विनः ।
देवमानुषकायानां कामं भूमिः परायणम् ।
राजानो भरतश्रेष्ठ भोक्तुकामा वसुन्धराम् ।
न चापि तृप्तिः कामानां विद्यते ऽद्यापि कस्यचित् ।
तस्मात्परिग्रहे भूमेर्यतन्ते कुरुपाण्डवाः ॥

Quotation IV.

धृतराष्ट्र उवाच ॥
जम्बूखण्डस्त्वया प्रोक्तो यथावदिह संजय ।

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शाकद्वीपञ्च मे ब्रूहि कुशद्वीपं च संजय ।
शाल्मलिञ्चैव तत्त्वेन क्रौञ्चद्वीपं तथैव च ।
ब्रूहि गावल्गणे सर्वं राहोः सोमार्कयोस्तथा ॥
संजय उवाच ।
जम्बूद्वीपात्प्रवर्तन्ते रत्नानि विविधान्युत ।
द्वीपेषु तेषु सर्वेषु प्रजानां कुरुसत्तम ।
ब्रह्मचर्येण सत्येन प्रजानां हि दमेन च ।
आरोग्यायुः प्रमाणाभ्यां द्विगुणं द्विगुणं ततः ।
एको जनपदो राजन् द्वीपेष्वेतेषु भारत ।
उक्ता जनपदा येषु धर्मश्चैकः प्रदृश्यते ।
ईश्वरो दण्डभृच्चास्य स्वयमेव प्रजापतिः ।
द्वीपानेतान् महाराज रक्षंस्तिष्ठति नित्यदा ।
स राजा स शिवो राजन् स पिता प्रपितामहः ।
गोपायति नरश्रेष्ठ प्रजाः सजडपण्डिताः ।
भजनञ्चात्र कौरव्य प्रजाः स्वयमुपस्थितम् ।
सिद्धमेव महाबाहो तद्धि भुञ्जन्ति नित्यदा ।
ततः परं सभा नाम दृश्यते लोकसंस्थितः ।
स राहु ग्रादत्येतौ यथाकालं महत्तया ।
चन्द्रादित्यौ महाराज संक्षेपोऽयमुदाहृतः ।
इत्येतत्ते महाराज पृच्छतः शास्त्रचक्षुषा ।
सर्वमुक्तं यथा तत्त्वं तस्माच्छममवाप्नुहि ।
यथोद्दिष्टं मया प्रोक्तं सनिर्माणमिदं जगत् ।
तस्माद्दाश्वस कौरव्य पुत्रं दुर्योधनं प्रति ।
श्रुत्वेदं भरतश्रेष्ठ भूमिपर्वमनोनुगम् ।
श्रीमान् भवति राजन्यः सिद्धार्थः साधुसम्मतः ॥

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Quotation V.

चत्वारि भारते वर्षे युगानि भरतर्षभ ।
कृतं त्रेता द्वापरं च तिष्यं च कुरुवर्धन ।
पूर्वं कृतयुगं नाम ततस्त्रेतायुगं प्रभो ।
संक्षेपाद्द्वापरस्याथ ततस्तिष्यं प्रवर्तते ।
जाताः कृतयुगे राजन् धनिनः प्रियदर्शनाः ।
प्रजायन्ते च जाताश्च मुनयो वै तपोधनाः ।
त्रेतायां क्षत्रिया राजन् सर्वे वै चक्रवर्तिनः ।
सर्ववर्णाश्च जायन्ते सदा चैव च द्वापरे ।
महोत्साहावीर्यवन्तः परस्परजयैषिणः ।
तिष्ये भवति भूतानां रागो लोभश्च भारत ।
संक्षेपो वर्तते राजन् द्वापरेऽस्मिन्नराधिप ॥

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The Gurukula Samachar.

By Prof. Sewa Ram.

Motto I :—By force of *Brahmcharya* alone have sages conquered death.—*The Veda.*

Motto II :—The welfare of society and the justice of its arrangements are, at bottom, dependant on the characters of its members.....There is no political alchemy by which you can get golden conduct out of leaden instincts—*Herbert Spencer.*

The Gurukula Janma Utsav.

'The day of birth is gladsome' so began Brahmachari Ami Chand. 'Yes, it surely is. The day of betterment dawned when Swamiji heard the mother's call. Mahatmaji caught inspiration from the great Swami and this institution has been the result thereof.' 'What is the message of the day?' This is the question with which Brahmachari Vidya Ratna began. 'Why are we here?' he continued. 'For education?' No, that we could have had elsewhere too. No we are here not for ordinary education merely. We are here for learning and living up to the great ideals of Brahmcharya, self-renunciation, and self-dedication to the service of others.' 'Let us work for education. Let us work for the regeneration of the depressed classes' these are the words of Br. Rajindra. Oh! how glad inspired and elevated all felt on that birthday morn.

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Sweet Thankfulness.

How sweet the sense of thankfulness, of heartfelt gratitude where gratitude is due! The Brahmacharis thought of the dear donor of the Gurukula grounds, they thought of Munshi Aman Singh and wanted to give a fitting expression to their sense of gratitude to him. They, therefore, got up an address and on the occasion of the birthday presented it to dear Munshiji. And Munshiji blessed them in return. A beautiful sight!

Speeches Once More.

Bramacharis Deveshwar Dharma Dutta, Satyananda and Balbadhra came one after another to give expression to their thoughts and feelings. Brahmachari Deveshwar gave a very fiery, energetic and thoughtful speech on the ideal of the Gurukula The Teachers' Home and its theory of Education. 'A tree is known by its fruits and this institution will' said he, 'be judged by the 'men it produces' What a great responsibility. 'India needs Indian graduates—graduates Indian in spirit, high charactered and devoted to the highest ideal of Dharma.' Such the Gurukula alone can produce.' These are the words of Br. Dharma Dutta. Simple and severe the utterance of Br. Satyanand 'we shall ever remain love-united with our acharya. Let us all pledge never to behave in a way that way soil the fair fame of our kula. Let us make our education efficient and economical.' 'This is my 1st and last speech' began Br. Balbadhra 'Are we fulfilling the hopes of the Arya public'? Yes we are, we are, we are. They may not perhaps realise it But surely the institution has done a great deal for them. The institution is an object lesson in self-reliance in education. It has set the example of manly self, reliance, taught all to stand on their own legs and that is a great thing indeed.

Then came Master Mukhramji. Here we stand for high ideals. And those who find it hard to order their

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lives according to these have, we are sorry, to separate from us. The higher the ideal the greater the obstacles. But the obstacles will go. Let us but persevere. Bhandariji was the next to come. He set all smiling. And the smiles grew to a loud laugh as one humorous touch followed another. His speech was a greater relaxation than even the symphony of songs.

Professor Sinhaji spoke on the views he had formed about the ideals of the Gurukula. And Pundit Chandra-Maniji spoke in the true Buddhistic spirit. 'Some have gone from us and some have come amongst us. When I thought of those gone to Indra Prasth I felt a little gloomy but now I am filled with hope—for have we not received an addition from Multan.' 'The cause of our success, or failure lies in our own actions. Our happiness and misery are self-caused. Do good and you will be happy. Do good to those who wrong you and thereby will you be able to lead them unto good.'

Then it was my turn to speak. 'Sin and suffering abound in the world and so workers are needed. To produce such is the aim of the Gurukhala. But this needs self-dedication unto God and high ideals, self-preparation and self-sacrifice. Let, therefore, all vow to put their hearts under God's guidance. Let all vow to devote at least half an hour a day to improvement of their inner man. Let all vow to devote at least half an hour a day to the free, and voluntary and loving service of all who need their service.'

Vedic life is better than Vedic Scholarship.

Let us have both by all means but if we can not have both it is better rather to have the righteous life—the Vedic life—than Vedic scholarship. For was not Ravana learned in Vedas.' This is what Br. Buddha Dev emphasised. And Br. Jay Dev entered a vehement protest against fashion and expensive methods in life and education. Away with

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fashion. Bring back simplicity and hardihood. Let worth not silk gowns mark the real sanatak.' And what did Master Lakhshmandas say. A man's highest duty it is to get nearer God. Let us get nearer through the Atma. Feel the Truth of all things through the inner vision. Let us produce real men.'

Prof. Balkrishna bore testimony to the uplifting and inspiring influences he experienced all throughout the proceedings. The good I have experinced can not 'said he' be expressed in words. Our souls feel it. He brought before the audience the vision of the true Brahmacharis those to whom even kings bowed down and those for whom even kings made way. Such is the worth of the true self controlled scholar, trained for service of humanity. 'Nations' said Professor Ram Deva 'live on hope and not on despair.' I am glad this day we have had words of hope. Every birthday must we take stock of our achievements and our progress. I am glad our Gurukula shows signs of progress in all directions. Look first to the body of the Gurukula. The slow building of the beautiful colony, the clearance of jungle and the creation of this ordered though simple symmetry all around us—is it not a monumental work. This is a great achievement. Look again to work on the intellectual side. Before the Gurukula was started, was it not a common belief that vernaculars could not carry our intellectual culture very far. What a vast change have we now people derided education through the vernacular and now the highest in authority declare 'Let vernacular be the medium of instruction.' In moral and religious training too we are proceeding on right lines. To put the teachers and the taught together is the best method known for training the character of the students. The residential University scheme is admittedly the best scheme of education. Look again to welfare work. The people say we have not manufactured Gautam or Kanad. It is hardly possible to do so. But whatever

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the Gurukula has done is not insignificant. The Gurukula has established a higher form of mela, a higher from of religious gathering than the melas and kumbha of old. The sanataks have set the example of devoting a year free for teaching in the institution. The public, of course, pitch their deals high and live in pleasant dreams. But be it said to their credit that they are also easily satisfied when they see even a little self-sacrifice. So there is no room for despair. All is hopeful. I sincerely congratulate Mahatmaji on the success of the achievement.

Then dear Pandit Ramchandraji spoke out with his usual enthusiasm. Every one is glad. This temple is so much larger than the small temples, built elsewhere to the goddess Saraswati. I am glad the Gurukhala ideal is the nutural ideal, the ideal to produce all the four varnas. We have heard it said Gurukula is for producing good citizens ; yes we are for producing good citizens but why not good villagers too. Let us produce good men for all walks of life. But good men will not be produced till the teachers themselves set an example of simplicity, of plain living and high thinking. So let us think of the offering to our Mother the Kula. Beg and give was my poor offering and I have been able to gather fifty-one rupees worth atta from my daily beggings. Give in an open handed fashion I pray.

Mahatmaji's Speech.

At the beginning of the utsav there was prayer for the good of all and love towards all. So it was in the middle and so it has been at the end too. For me there can be no greater happiness than what I feel now. One might think why all did not sing of love. You forget one note does not constitute the whole gamut. Hence the few discordant notes too have only swelled the song. Brahmacharis and professors have all given vent to their feelings. But beyond a brief reference none has remembred

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the absent Brahmacharies. My heart went out after them. I think, however, for the Barahmacharis be they must be thinking—together or apart—of what is taking place here. The Brahmacharis here too must be thinking of their brothers abroad. We have tried to see our own defects and that is right we have tried to see our strong points and that is right too. But one thing alone should satisfy all Brahmacharis and that is that our lives should answer for what we are. Not India alone but the whole world is your sphere. Two of you who have gone abroad to Amreica have shown you how to stand on your own legs. This is the last time I shall be here in this position. I have used the word Gurakula Mata. Just as you call it Gurukula Mata, I too own it as Mata. It is my Mata too and it pains me to hear otherwise. I have this to say to the workers here, that the acharya whose name has been reverenced—that acharya called the pupils and told them 'go and work for for the world.' It is the last time I address you thus and I have a prayer to make and that is that through words or otherwise you have shown that you have taken certain pledges—now be true to them. The acharya will call you too and when he calls you hear him and carry out his commands. Brahmacharis some of you are at Indraprasta but my words will reach them too. If one learns a lesson from any one he feels thankful to the teacher. It is so with you and it should be so with me. I have learnt a great deal from you. God was kind to me that I was born in a family where it was possible to be free. I had a good Guru. Mother call I heard. I left my little family and came to this greater family and from you I have learned that there is no limit to the human family. Whether you realise it or not I have always felt my relationship to you. You have taught me how to deal justly with all. It may perhaps be a revelation to you that some students outside also call on me for help and I have learnt to consider all who call for help worthy of receiving the help which I can render. The time has thus come when I shall work in a

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wider world. My relationship with you my pupils is deeper than with any other. This relationship will not break but be widened in all directions. In the widening thereof I hope we shall fulfil the wishes of our acharya. Acting according to his words I shall not appeal to you nor call for pledges from you. If ever you put a veil between me and yourself or forget your duty the great acharya will attract you or will so work that I shall be able to attract you. I have freely and frankly told you what I wanted to. This is the last time I speak from here but let this not be a matter painful to you as it is only right. The thorns in your path will be removed by the great God who brought us together. He will lead the institution and all of you to position. I would not forget this occasion and so too would you not. Let us pray with a pure heart that God may keep the ideal ever before us all and remove all hindrances to its attainment.

Learn and Teach.

Dear reader, Mahatmaji has learnt and taught. He has tried to teach what the great acharja taught him. Do you also pass on the truth that has been revealed to you or made manifest in your own life? Do you also pass on whatever of good you have learnt? If you have not better begin from today and share your best knowledge and experience with others, helping all who need your help Go and seek them out and help them.

The Great Awakening.

The Boddhi Utsav festival was duly observed. It was the day for the great awakening in Swamiji. Have you, dear reader, had your day of awakening? If not, what are you doing to travel nearer to that great day. Oh, hasten the awakening, seek it and your life shall be a blessing to you and to all around.

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Fight for the Right.

Virutsav is come and gone. We too remembered the heroic soul who fought for the right according to his best light. Do you also fight for the right?

'Evil stands not crowned on earth till breath is in him'.

This is what every awakened soul does. What portion of evil have you fought and kept under in yourself and others.

The Afternoon of Life.

Professor Ram Saran, M. Sc., has left the Gurukula to study and work elsewhere. As long as he was here, he always tried to do his duty. His example was an inspiration in this direction. We gave him a hearty farewell and he said that God willing he would spend the evening of life in the Gurukula. What about the afternoon of your life? The midday is for the Grihasta and afternoon for Vanaparast It is a pity that those in the afternoon of life come not forth to work free for the good of all. Dear Reader, reserve the afternoon of life for free service. Will you?

Message of the Month.

Teach to all who read whatever you feel loveliest in the art of life. Strive for inner awakening in yourself and others. Fight the evil in self and others, but first in yourself. Reserve the afternoon and evening of life for free service. This is the deeper message of the month.

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